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CONTEMPLATIVE PIETY AND RELIGIOUS ACTIVITY.

AN INTRODUCTORY PAPER.

THE venerable Mr. Jay has a remark in the preface to his *Christian Contemplated*, to the effect, that the habits of the present age, if more favourable to the exercise of Christian zeal than those of our forefathers, appear to be less favourable than theirs to the cultivation of inward piety. This is the general purport of his remark, given from memory, but, it is believed, with substantial accuracy, and expressing, there can be no question, an important fact. The duty of our Lord's disciples to his cause, their obligation to disseminate his truth, and to extend his kingdom, has for the last half-century been so frequently, directly, urgently, and variously inculcated, that there has been no possibility of avoiding its consideration. Appeals in this behalf have been reiterated in every town, from the pulpit, the platform, the bazaar, and the press. The work, too, has been taken up so much in earnest, that it has been found imperative to call in aid the great principle on which all industry must depend for its due success,—that of the homogeneous distribution of labour, and what, fifty years ago, was considered to be the proper work of one religious society, has, in more recent times, been found enough to fill the hands, and exercise the vigilance and wisdom of two or three. For an example of this progressive division of labour, we may refer to the London Missionary Society, which, at first, as its early publications* prove, was at once a continental, a colonial, and a Jews' Society, but has of late years

* Bogue's *Essay on the New Testament*, written at the request of the London Missionary Society, with a view to the counteraction of infidelity in France; and Ewing's *Essays addressed to the Jews*, written also at the instance of the same society. The former work has been translated into almost every European language, and is now included in the publications of the Religious Tract Society.

exclusively restricted its operations to heathen missions, and ceded the other branches to distinct societies. The result is, that there is no professing Christian, male or female, or any child of such, (having learned his A, B, C,) who has not been appealed to for the cause of God. Ministers and people, parents and children, masters and servants, all have been required to do something, and the agitation is incessant: it would seem to be the long-sought-for perpetual motion. He who has just said 'No,' to the Bible Society, is obliged to pull his purse-strings for the Church Missionary; the 'friend' who, to-day, declines contributing to the support of a theological seminary, to-morrow, perhaps, goes on the committee of the Borough Road School; while some, who profess and believe that the Religious Tract Society inculcates deadly poison, are possibly, as the secretaries of some provincial Bible society, actively labouring to circulate the very book from which, if we have any judgment, that poison has been distilled. In this way, the claims of every evangelical enterprise are, some time or other, enforced, and each is, to some extent, supported; whether adequately, let the treasurers of our colleges, and the treasurers and secretaries of our Congregational Union and British Missions,—our missions in England, Ireland, and the colonies, say. We fear they must say 'No.' Still, our argument holds good. They appeal, explain, enforce, and almost threaten, whether they succeed or not. Their sound is gone out through all the country, and their words unto the ends of the land. Their voice is, "Christ expects every Englishman to do his duty." And on the top of all, like the ark on the waters, as we are told, comes our religious literature, with her annuals, (in the shape of Congregational and other lectures,) quarterlies and monthlies, (to say nothing of her hymn-books,* and her serial works on missions,† and the history of the church,‡ and the classics of the Reformation,) § now blandly canvassing from our Sunday scholars patronage of her half-penny Missionary Magazine,—now storming, half in play and half in earnest, at those pastors who have not told their people from the pulpit, that they must, for their own sake, read the 'Christian Witness.' But enough: it will be at once conceded, that this agitation is perpetual, when the very children who built the missionary ship had hardly fetched their breath, before they were called upon to go forth again to get enough to keep her on full service. Do we object to this activity?—to the principle of it, not a whit. It assumes, like all other

* The Congregational Hymn Book, of which a new and revised edition has lately been published.

† Morrison and Ellis.

‡ Hanbury's Historical Memorials relating to the Independents, &c., &c., in 3 vols. 8vo., published for the Congregational Union, by Jackson and Walford, London.

§ The publications of the Wycliffe Society, projected by the Union.

good things, now and then, a questionable shape, but this is incident to human infirmity. We would rather say, "herein we do rejoice, yea, and will rejoice." But then we must add, in recollection of Mr. Jay's remark, "this ought ye to have done, and not to have left the other undone." It is, therefore, our wish, now to call attention to a few considerations connected with the other duty mentioned above,—the cultivation of personal religion.

Mr. Coleridge used a happy expression, when, speaking in the preface to his 'Aid to Reflection' of those who wished for aid in disciplining their minds to habits of reflection, he described them as 'desirous of building up a manly character in the light of distinct consciousness.' Let this expression suggest our first remark. He who would cultivate religion in right earnest must know what religion is. He cannot do it in the dark. "He that doeth truth cometh to the light." To this end, it is of as great moment that he should be well informed respecting the principles, causes, and functions of that spiritual life which is hid with Christ in God, as that he should be exercised in the outward duties of devotion and benevolence. He should be instructed as to the sources of danger, and the causes of spiritual declension; and it is well, that besides the general conviction that the Gospel, and Gospel truth, and cleaving to the Lord Jesus Christ, is the great remedial provision, he should have the eyes of his understanding enlightened to behold in what varied forms of instruction, warning, exhortation, and promise, that one great remedy is exhibited and applied in the Scriptures, to relieve our infirmity, dispel our error, heal our backslidings, subdue our enmity, and clear, strengthen, and exercise our faith, our patience, and our love.

So much has been written on this subject, that it seems needless to enlarge upon it here. Among the many valuable works relative to it, let a few be mentioned, both old and new. To those who have a taste for Latin reading, the "*Theologia Activa*" of Lampe, and the "*Typus Theologiæ Practicæ*" of Vitrunga, (which has also appeared in a French translation, made by the celebrated Benedict Pietet), may be well recommended. Both these works set forth the theory of religion very luminously. Among our own older writers, Baxter's "Treatise on the Life of Faith," "Owen on the 130th Psalm," Scudder's "Christian's Daily Walk in Holy Security and Peace," Polhill's "Christus in Corde," Matt. Henry's "Communion with God all the day long," deserve particular mention. Among our mediæval non-conformists' works, Doddridge's "Rise and Progress," with Foster's "Introductory Essay:" among later writings, Newton's "Cardiphonia," Mr. Sheppard's "Thoughts on Private Devotion," and Jay's "Christian Contemplated." There is also much admirable counsel of this sort in Mr. James's lately published "Pastoral Addresses;" and the late Robert Hall's piece upon the "Holy Spirit," now published as a

tract, by the Religious Tract Society, is a perfect gem, small in bulk, but of inestimable price. In comparing older and more recent works together, we cannot just say with Cotton Mather: "No man having drunk that old wine, and such books, as the Christian's Daily Walk of a Scudder, will much desire the new, but he will say, The old is better." Each class has its own merits. The older works, especially those of Vitringa, Lampe, and Scudder, excel in order, and a comprehensive particularity; the newer are on the whole more partial, but their discrimination is finer, and usually, though this is not always the case with Newton, they are free from various misinterpretations of Scripture current in the seventeenth century.

It is not the object of this paper to dilate upon all the various means whereby the hidden life of personal religion is sustained, or even the principal of them. Yet we must not pass on to the conclusion which we have in view, without explicit reference to the study—the prayerful study—of the Holy Scriptures. We are told by inspiration that these "are profitable for doctrine, for reproof, for correction, and for instruction in righteousness." But to become such, they must be studied for the improvement of the heart and conscience. That in them there are many things "hard to be understood," is perfectly true; and these things must also be inquired into in due season. But we are speaking of the study of the Scriptures as a mean of spiritual grace, and this must be a prayerful, humble, devout study; the study of an awakened conscience; study, like Mary's, "at the feet of Jesus." In this study the mind will not be flying off after points of geography, chronology, or doctrinal controversy: but will pray, "Lord, turn away mine eyes from beholding vanity, and show me wondrous things out of thy law—reveal thyself to me, reveal me to myself! Reveal to me my duty, my transgressions, my necessities, my help, my deliverance, my strength, and my exceeding great reward. Let old things pass away, make all things new!"

There is, however, among the various minor methods whereby the life of our religion is promoted, one which, in this age of restless activity, may, we think, be eminently useful. It is the improvement of an idea, (not a new one, indeed,) placed in a striking light by Mr. Sheppard, in his "Thoughts on Private Devotion," and expanded and adapted to a wider application, in a small work, noticed some short time since in this magazine, intitled "Outlines of a Private Calendar, designed to aid the Cultivation of Practical Piety and Closet Devotion." Mr. Sheppard's hint will be understood from the following extract:

"In the earliest stages of life, we can have but few private anniversaries. The year is comparatively unmarked by memory, and all its days are given to hope. Even the birthday, which is early distinguished by parental notice, and the new-year's day, which general feeling or habit observes, are rather viewed in connexion with the

future than the past. But the memorable days which succeeding years will recall must multiply for each of us, as years revolve. There arises gradually a calendar of our individual history, and its anniversaries are far more affecting to ourselves, than most of those which the almanac presents. The period of our attaining some desired success; of our entrance on some important employ; of our embarking for some distant enterprise, or returning from it in safety; of our solemnly assuming new duties; of an endearing connexion commenced; of other fond relations ensuing; of some signal preservations; and of some poignant griefs, among which must be the successive dissolution of the tenderest ties of life; all these, in some minds, already augment the record; and some of the last must, in almost every mind, continue to augment it, till our mortal records shall be closed.

"Perhaps there are those so awake both to grateful and pensive recollections, that this unwritten register, amidst all the scenes of passing months, rarely fails to be reviewed; so that few such anniversaries escape without a degree of lively remembrance and appropriate feeling. To some others, *a calendar thus inscribed, still noting the additional days which are signalised, as life goes on, might be more profitable than many a treatise.* It would be the briefest and most impressive sort of diary; and not omitting the seasons which nature or Christianity celebrates, it would add a still increasing number, which must awaken as powerfully the serious thoughts and emotions of the individual."—Section xxvi. pp. 40, 41, *Eighth Edition.*

The suggestion here thrown out is thus expanded and applied in the "Outlines of a Private Calendar:"—

"To thoughtful readers a great variety of interesting devotional occupation will have been already suggested, by the events and changes so feelingly enumerated in the preceding extracts. The latter paragraph exhibits what may be called the first draught of such a calendar, as is now in fuller outline recommended for devotional use. This calendar, as may be seen by reference, has an opening for every month, and a line for every day in the year. Every opening presents four columns. Such occasions as those specified in Mr. Sheppard's first paragraph, and others to be mentioned presently, are principally distributable under the first two columns, which relate to personal and domestic interests. The other columns, which are intended, one of them for the spiritual, the other for the secular interests of the human family at large, as they arrest the eye of the Christian philanthropist, have, however, an important use; for we are to look, and that both *in practice* and *in prayer*, 'not every man on his own things only, but every man also on the things of others.' Thus, on the third column, that relating to the interests of Christ's church, or, what is the same thing, the spiritual interests of man, might be entered, on the anniversary of their occurrence, such events as the commencement of real and well-ascertained revivals of religion; the undertaking of important missions to the heathen; the births or conversions of the most distinguished instruments raised up by Providence to advance the interests of the Redeemer's kingdom; also providential dispensations of an opposite and mysterious character, such as religious persecutions, or the deaths, in the flower of their age or usefulness, of any remarkably faithful or laborious servants of the Lord Jesus Christ; and, though last mentioned, yet not upon the whole least memorable, the first publication, when it may be ascertained, of works which have exercised an important influence, whether doctrinal or practical, on the interests of true religion, especially translations of the Holy Scriptures, or any part of them, into the various languages or dialects of fallen men. The fourth column supplies fewer and different materials, but some of them are valuable. Great medical discoveries, such as of the circulation of the blood, and vaccination; important inventions, as for instance, the principal applications of steam-power; humane legis-

lative enactments, such as the abolition of the slave trade, and of slavery itself, in the British dominions; the foundation of important institutions of a philanthropic character, and the births or deaths of distinguished philanthropists, as Vincent de Paul, Howard, and Clarkson; all these, though not directly bearing on religion, may yet furnish, it is thought, even to a Christian mind, a variety of materials for devout consideration and thanksgiving in the retirement of the closet."—pp. 5, 7.

The only point, among the many suggested by these extracts, to which we shall invite attention now, is the union which this method cultivates between piety and zeal, the retired exercises of the closet, and the active duties of life. To do less for Christ than we are doing—not to strive to do more for him than we are doing, would be manifestly wrong; but how shall we prevent this activity from absorbing and annihilating contemplation? Evidently, by making it, *in part*, the matter of our contemplation, and so assimilating it, by a spiritual digestion, for the strengthening and growth of piety. In this way, that which, too frequently, is mere dissipation under a mask of charity, may become the instrument of the Divine life in the soul, and the most specious of our snares may be rendered not the smallest of our safeguards.

It is interesting to observe how old many things are which seem new, and it will gratify this interest, as well as enforce the previous suggestions by a weighty example, if we append an extract or two from the life of the good Philip Henry, as recorded by his son, and enlarged by Sir J. B. Williams. Matthew Henry writes:—

"He was born at Whitehall, in Westminster, on Wednesday, August 24th, 1631, being Bartholomew's Day. I find, usually, in his diary, some pious remark or other upon the annual return of his birthday. As in one year he notes, that the Scripture mentions but two who observed their birthday with feasting and joy, and they were neither of them copies to be written after; namely, Pharaoh, Gen. xl. 20, and Herod, Matt. xiv. 6. 'But,' saith he, 'I rather observe it as a day of mourning and humiliation, because *shapen in iniquity, and conceived in sin.*' And when he had completed the thirtieth year of his age, he noted this,—'So old, and no older, Alexander was, when he had conquered the great world; but,' saith he, 'I have not yet subdued the little world, myself.' At his thirty-third year he hath this humble reflection—'A long time lived to small purpose. What shall I do to redeem it?' And at another, 'I may mourn as Cæsar did, when he reflected upon Alexander's early achievements, that others, younger than I am, have done much more than I have done for God, the God of my life.' And to mention no more, when he had lived forty-two years, he thus writes—'I would be loth to live it over again, lest, instead of making it better, I should make it worse; and, besides, every year and day spent on earth, is lost in heaven.'

"He always kept a will by him ready made; and it was his custom, yearly, on the return of his birthday, to review, and, if occasion were, to renew and alter it. For it is good to do that at a set time, which it is very good to do at some time. The last will he made bears date, 'This 24th day of August, 1695, being the day of the year on which I was born, 1631, and also the day of the year on which, by law, I

died,* as did also near two thousand faithful ministers of Jesus Christ, 1662.' Alluding to that clause in the Act of Uniformity which disposeth of the places and benefices of ministers not conforming, as if they were naturally dead."—*Life of Philip Henry*, c. i.

The last paragraph exemplifies, it will be noticed, not only the review of *personal* events which Mr. Sheppard recommends, but also that reference to public interests which we have enforced above. The following is to the same effect, and reminds us of the Scripture precedents which may be pleaded for such commemorations; commemorations unenforced by temporal power, and only profitable through the severity and depth of feeling with which they were observed:—

"On the return of his birthday, his diary contains the following affecting record—'1663, August 24th. This day thirty-two years, I was born; this day twelve-month I died; that fatal day to the godly, painful, faithful ministers of England, among whom I am not worthy to be numbered. We mourned and prayed before the Lord, at W. B.'s house, if so be there may be hope,' Zech. vii. 3; compare Jer. i. 3.

"The Jews, in their captivity, fasted in the fifth month, because in the fifth month Jerusalem was carried away captive; and in the seventh month, (Zech. vii. 5,) because in the seventh month Gedaliah was slain, Jer. xli. 1."

To assist the younger members of our churches in carrying out this exercise in practice, we purpose to notice in each month's publication this year, a few of the memorable anniversaries which occur in the month. This will be accompanied with brief details of two or three of the most interesting of them, and references to books. It is hoped that this may produce in some an interest in the study of our church history. The Outlines of this calendar are sold for the benefit of the Congregational Union.

MEMORABLE DAYS IN JANUARY, WITH BRIEF DETAILS AND REFERENCES.

THE list for the present month must be a brief one, and being prepared on short notice, it has been impossible to restrict it to *very important* or remarkable facts. But we have enough of them for our immediate purpose, which is to show, by a few varied instances, how the recollection of remarkable events connected with the spread of the Gospel, and the history of the most distinguished individuals who have

* When that eminent martyr, Master George Wischard, was prohibited preaching, "he grew pensive, and being asked the reason, said, 'What do I differ from a dead man, but that I eat and drink?'" Clark's Gen. Martyrology, p. 263, fol. 1677.

been raised up by God to diffuse, explain, or defend it, may be made subservient to personal edification.

January 1, 1484. Zwingli born.

- " 4, 1580. Archbishop Usher born.
- " 5, 1782. Dr. Robert Morrison, (the first Protestant missionary to China, and, in conjunction with Dr. Milne, the translator of the Scriptures into the Chinese language) born.
- " 7, 1651. Andrew Rivet (Professor of Divinity at Leyden) died.
- " 12, 1723. Jonathan Edwards (President of the College at New Jersey) dedicated himself to God.
- " 14, 16, and 18, 1604. The Hampton Court conference was held.
- " 14, 1622. Paul Sarpi (usually called Father Paul), the historian of the Council of Trent, died.
- " 19, 1733.* Commencement of the United Brethren's Mission to Greenland Ordination of Christian David, Matthew Stach, and Christian Stach, at Herrnhut.
- " 20, 1568. Miles Coverdale died.
- " 20, 1790. John Howard, the philanthropist, died.
- " 22, 1690. Mr. Robert Porter (ejected from Pentridge, in Derbyshire, by the Act of Uniformity) died.
- " 22, 1696. Mr. Samuel Shaw (ejected from Long Whatton, Leicestershire) died.
- " 22, 1555. Hooper, Bishop of Gloucester, examined by Queen Mary's commissioners.
- " 25, 1626. Robert Boyle, the philosopher, born.
- " 26, 1715. Dr. Daniel Williams died.
- " 26, 1818. Robert Moffat entered on his labours at Africaner's Kraal.

The births of Zwingli, Usher, Morrison, and Boyle, are all memorable events, viewed in connexion with the interests of religion and science. The hand of God is to be devoutly acknowledged in raising up and fitting for their work, all who instrumentally become the benefactors of their species. Thus God declares to Jeremiah, that he had sanctified him before his birth, and ordained him to be a prophet to the nations, Jer. i. 5; and Paul, having received his apostolic commission from our Lord, declares in the same spirit, Gal. i. 15, 16, that God had separated him from his mother's womb, and called him by his grace, and revealed his Son in him, that he might preach him among the heathen. Into the particulars of Zwingli's history we shall not now enter, as we shall have a better opportunity of doing it when we come to his death. He is, of all the reformers, the one to whom the least justice has been done. The reproach which, in this country, has always, more or less, attached to the name of Calvin, has, on the continent, especially among the Lutherans, been heaped on that of Zwingli. Solely in consequence of his sacramentarian opinions, he is, even now, and by Protestants, spoken of as a man of unsound views on the essential doctrines of the gospel. The best account of him, hitherto,

* Misprinted *July* 19, in the Outlines to the Calendar. Introduction.

(for there is no good life of him) is that contained in D'Aubigné's *History of the Reformation*. Usher was distinguished for the most extensive and accurate knowledge, (especially in theology, theological controversy, and church history) the deepest piety, and the most fervent charity. His moderate views of episcopacy, and his genuine catholicity of spirit, would have caused him, had he lived in our day, to have used his great influence in promoting those efforts in favour of brotherly communion between all true Christians which have been lately made. As he is not with us to promote them, we should derive courage and stimulus from his example as recorded in his *Life*. He was also greatly honoured in checking the influence of popery. See his *Life* by Barnard, or the accounts of him in Gillies's *Historical Collections*, and the *Religious Tract Society's* short memoir. Morrison was a devoted man, known to many of our readers. His indefatigable exertions, and unwearied devotion to his work, are described in the *Memoirs* by his widow. For a brief account of Boyle, we must refer to the late Mr. Thornton's "*Piety Exemplified*," which we hope is not out of print.

The deaths of valuable men suggest many appropriate thoughts. Sometimes the manner of it is highly edifying. Such was Rivet's, mentioned above,—admirably calculated to show in what peace and triumph a Christian can die when the sting of death has been removed, and to encourage the timid in looking forward to their change. See the account of it in Thornton's *Piety Exemplified*. Others interest us, as instances of Mr. Hall's beautiful remark, that "heaven is attracting to itself whatever is congenial to its nature, is enriching itself with the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent, and divine." Such is Samuel Shaw's. Catholic as Usher, and heavenly as Janeway, he has left us in the preface to his "*Welcome to the Plague*," one of the humblest, holiest, and most affecting acts of worship ever penned; it is a tale of sorrow kindling into a hymn of praise; it shows faith and patience triumphant over five bereavements in a few weeks, when the mourner, shut out from all intercourse with the world, was obliged to bury a sister, friend, 'two tender babes,' and a servant, with his own hands, in his garden. See an account of him in Palmer's *Nonconformist Memorial*, a book which every Congregationalist should study. Others again, like Howard, are a sacrifice for their fellow-men. We shall have occasion to notice various ways in which life may be thus sacrificed. Howard fell a victim to malignant fever, contracted in his attendance on the sick. See his *Life* by Dr. J. Baldwin Brown, or in Thornton, as before, or the *Religious Tract Society's* Biography. Coverdale's was the happy death of a faithful servant of Christ, worn out with years and infirmities. As a translator of the Scriptures, when the kings of the earth took counsel together to prevent and punish their diffusion, as an indefatigable scholar, laborious preacher, and self-denying confessor, his memory

will ever be dear to the lovers of real godliness. His countenance (in old age, at least, if we may trust his portrait) was pinched and withered to moroseness itself, but his mind was both placid and transparent. He judged not others for doing what he dared not do himself, when he believed that their own consciences did not accuse them. An account of him may be found in Fox's Acts and Monuments, and Brook's Lives of the Puritans.

We have noticed President Edwards's dedication of himself to God, chiefly to direct attention to the account of the transaction as given in his Life by S. E. Dwight, (imp. 8vo. edition, p. lxvii.) and the Hampton Court conference, to suggest that, as one of the plainest instances on record of foolish intermeddling with religion, it reminds us of the duty of praying, that He who has the hearts of all men in his hand, would teach the princes of the earth their true duty in reference to his cause. We may desire that the civil power should be restricted to its proper limits; and it is our duty to put the sacredness of religion and conscience from civil interference in clear light, before those in authority and our fellow-subjects; but we must not hope for the consummation of our desires, but as the granting of a thing for which the Lord will be inquired of, to do it for us.

The mission of the United Brethren to Greenland, presents a most expressive lesson and example of faith and devotion. It originated in a trifling circumstance. Count Zinzendorf being at Copenhagen, in the year 1733, with some of the brethren, saw there two Greenlanders, who had been baptized by Mr. Egede. What followed, we translate from the Gedenktage der erneuerten Brüderkirche, [Memorable Days of the Revived Church of the Brethren,] published at Gnadau, 1821. "When now the Count heard how many difficulties that excellent man [Egede] had already passed through, and how little fruit he had hitherto realised from his zealous efforts, it touched him sorely, and he began to consider if it was not his duty to take up the Greenland mission in good earnest. This brought him to the determination to provide all the help in his power for that faithful servant of the Lord; and the spirit which was at the same time aroused in the congregation at Herrnhut, assisted the effecting of his purpose. For when, on his return to the congregation, the mission to St. Thomas came to be considered, and the brethren related what they had heard in Copenhagen of the Danish mission to Greenland; by means of this recital God awaked in the hearts of the brethren, Matthew Stach and Frederick Böhnisch, a strong desire to go to Greenland, and labour for the conversion of the heathen there. Of this first movement, and how it was brought to maturity, Matthew Stach speaks as follows:—

"When I heard the letter of the two brethren, who wished to go to St. Thomas, read in public, the impulse which had been raised within me, by the first news respecting Greenland, and which, in considera-

tion of my incapacity and small experience (for I had lived in Herrnhut only two years) I had refrained from disclosing, became very powerful within me. I was then working with Frederick Böhnisch in the new burying-place on the Hutberg. I told him first what was in my mind, and found that a strong desire for the salvation of the heathen had also been excited in his by the same circumstance. We talked together in the simplicity of our hearts about it, and felt the strongest desire to go to Greenland, but did not know whether we should regard our inclination as an impulse wrought of God, and declare it to the congregation, or wait until a call should be brought to us. As, however, we were of one mind, and believed simply that the promise of the Saviour, If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven, Matt. xviii. 19, applied also to ourselves, we fell on our knees before him in the next thicket, and prayed him to enlighten our minds in this weighty matter, and lead us in the right way. Our hearts were hereupon filled with uncommon joy, and we hesitated no longer to lay our wishes in writing before the congregation, without any reserve as to what heathen a call might be addressed to us for, although we felt the strongest inclination towards the Greenlanders. The letter was read in public assembly, and listened to with joy. Some, indeed, expressed their surprise that it resembled the letter of the before-mentioned brethren so closely, and a few thought that we had talked it over with them, or at least wished to imitate them. Thence, perhaps, it came to pass, that we, for a long time, neither had an answer, nor were spoken to on the subject by the officers of the congregation. One of them only, on one occasion, expressed himself to me, in a way which gave me but little hope. We let ourselves be deterred, however, by all this, as little as by the representation of the difficulty of getting to Greenland, and living there, of which we, in a casual way, heard a great deal; and waited tranquilly to learn whether our request would be received or rejected. After a good while, Count Zinzendorf sent for us, and asked us if we were still in the same mind; and as we answered "yes," and gave him to understand that we would gladly go to Greenland, he urged us again to consider the difficulties in the way of our support and continuance there; but added, at last, that if we were willing to venture in confidence upon the Saviour, we might prepare for our journey, with his blessing, and that of the congregation. We therefore looked forward to the time of our dismissal with much desire, but meanwhile worked at our ordinary calling. A year, however, passed away before all was ready; and as in the mean time F. Böhnisch had preferred another place of labour, Christian David expressed his willingness to go with me to Greenland. Our preparation was soon made; and the Count in the last two days conversed with me very impressively, particularly on the care of both body and

soul, which was of lasting benefit to me. As, however, Christian David was to return the following year, I asked, in reply to the question, Whom I should like for a companion? that I might have my cousin, Christian Stach, with me. He joyfully acceded to the call, and got ready as quickly as possible."

Such was the simple commencement of the mission, which, if it had produced no other fruits, would have remained for ever imperishable in the lesson imparted by the conversion of Kajarnak, in 1738. The whole recital is too long; but we must quote a few lines from it. One of the missionaries, John Beck, was writing out a fair copy of a translation of the Gospels. The heathen were curious to know what it was about. He told them; a conversation ensued respecting the soul, creation, the fall, and redemption by Christ. "On this occasion, the Holy Spirit moved this brother to set before them the sufferings and death of Jesus more earnestly, and he urged them, with much feeling, to consider how much it must have cost the Saviour that we might be saved; that they ought no longer to keep back their hearts, his so painfully-earned reward, from him, since they had cost him death with such bitter sufferings, and even such an agony of soul that he had sweat great drops of blood. He read them then from the New Testament the history of the Saviour's sufferings in the garden. Then the Lord opened the heart of one of these ignorant savages, named Kajarnak. He went up to the table, and said with a voice trembling with emotion: 'How was that? tell me that again, for I would gladly be saved.' These words," said Beck, "which I had never heard from any Greenlander, went through both bone and marrow, and put me in such a ferment, that I told the Greenlander, with tears in my eyes, the whole history of Christ's passion, and the plan of God for our salvation." If any one, however, would know either the value of the mission; or the sufferings, steadfastness, and faith and patience of the brethren; or the hopeless aspect of things when it was undertaken, he must go to Crantz's history of it, or the abstract given in Brown's History of Missions. The noble aspect of the enterprise appears in this, that it was undertaken by the brethren to succour good old Egede in an apparently hopeless extremity. It is easy to go about the Lord's work, when all the world claps hands; but these were men who suffered afflictions, were not dismayed at their adversaries, and for Christ's name laboured, and did not faint: "Behold, we count them happy who endure." It is almost needless to add, that the voyage of Christian David and Matthew and Christian Stach to Greenland, has been sung by the sweetest living poet of our country, James Montgomery.*

* Montgomery's Greenland. Canto I.

"O'er Greenland next two youths in secret wept," &c.

THE DAY OF TROUBLE.

TROUBLE is of many kinds, and of different degrees. There may be the ruffling of the surface; there may be the angry and tempestuous battling of the waves. Trouble will be variously regarded by men, according to their natural temper, or their spiritual state: what is borne by one with equanimity, may overwhelm another; what leads one to diligent inquiry and serious reflection, may be regarded by another with stupid indifference. It is both the design and certain effect of trouble, to try and prove men; to mature character, whether evil or good; to develope and make manifest what we are. We are so clearly taught in the word of God, as well as by the entire history of the church, that trouble is one of the principal elements in God's government of the human family, and one of the chief means by which he disciplines his saints, that it becomes us to look at it, to consider its nature and operations, and to know how to act when it falls on us.

But it is not to trouble in its lighter forms, that we now wish to direct the reader's attention. We know that the passing cares and every-day anxieties of life are neither unimportant in their influences, nor incapable of being made, by watchfulness and prayer, greatly subservient to spiritual improvement; but these are not our present business. Nor is it every *serious* trial a man has to bear, which places him in the condition of the Psalmist. One individual loses half his fortune, and for a moment is staggered by the blow; but he has a lovely and interesting family, that cleave to him the more closely, and whose fond affections speedily soothe his grief, and revive his energies. Another may be bereaved of his wife, the wife of his youth, and the stroke may bow him down to the earth; but the vigour of his manhood, the esteem in which he finds himself held by his fellow-men, the deep and heartfelt sympathies of a thousand friends, bring sweet relief, and, with the aid of time, heal the wound, and restore his soul. There are conditions of human life far more malign, and writhing calamities far more terrible than these. The Psalmist has not told us *how* he was afflicted, or what were his *particular trials*; but it seems evident, from his language, that they had in them exceedingly bitter elements, and were of that peculiar character, which justified him in speaking of the period of their continuance, as emphatically *his day of trouble*. His tribulations were, undoubtedly, of the most *unwelcome* kind: probably his *fondest* affections had been lacerated; his *choicest* possessions had been taken away; he had been *smitten* to the heart: but the peculiarity of his condition was this, *that he had nothing left on earth that he cared for*. There might be much that those who were mere spectators would imagine ought to mitigate his grief; but it had no power over

him, and, instead of soothing, only aggravated his woe; whilst his infirmity put into his cup its last and bitterest ingredient, by leading him to suppose that God had forgotten him, and was now cutting him off for ever. *This is trouble*; it is trouble, indeed, when all that a man has loved on earth—all that he has been aiming at, and toiling for, in this life—all that he has been trusting in, as a man, a husband, a parent, a citizen, is gone. The hope of twenty or forty years vanished in a moment! It had often nerved his arm; it had sustained him in a thousand difficulties; it had been the chief stimulus of each day's exertions, and the chief pleasure of each day's anticipations; and now, when he is just ready to enjoy it, it is gone—for ever gone: whilst God himself seems at the same time to have forsaken him. Who can tell what it is for a human being thus to be made to stand alone? Who can describe the desolateness of that human spirit, that is thus cut off at the same moment, from the world, from his fellow-men, and from God? Yet it sometimes happens; and it is that shade, which, when it does happen, may be called emphatically the *day of trouble*. How keen its suffering! how intense its anguish! what fearful thoughts are made to revolve in the breast! what purposes that may not be uttered are conceived! It may not be thus experienced by all the people of God; yet it is not of so unfrequent occurrence, as not to need our consideration, or to justify any one of us in expecting to be exempted from it.

Of this state we have several striking scriptural examples. Abraham had severe trials; but his *day of trouble* was that which he was called to spend in Mount Moriah. Numerous and heavy were the calamities that befel David; but it is in that sad hour when we see him crossing the brook Kedron, and looking back from Olivet on the beloved city, stung, as he moves on, by the curse of Shimei, and heart-broken by the treachery of his child, that his spirit is surcharged with woe, and he knows the *day of trouble*. Each of the trials that overtook the patriarch Job was sufficient to cast him down; yet how comparatively light, even in their accumulation, while a single hope remained, human or divine! At length his cup was filled; his day of trouble came. His last earthly comfort fled, and at the same time, round about the throne of God the clouds and darkness seemed to gather. Jesus was a Man of sorrows, and acquainted with grief; yet even to him was allotted a season of peculiar and untold bitterness, a day of trouble, the hour and power of darkness.

Why does God so afflict men, or permit them to be so tried? *While* it is admitted, that in any case our punishment is far less than our deserts, can any end be answered by it, which *can* reconcile it with goodness and mercy, and render it imperative on man meekly and quietly to bow? A full answer to this inquiry we cannot now attempt. Let it, therefore, suffice to remark, that God entertains to his people the highest and most glorious designs; and purposes to bring them ultimately to a

condition of holy existence, and elevated blessedness, far beyond all our present conceptions ; and that, as we are fallen and reprobate creatures, yet free and accountable, this, if not the only possible method, is by far the best and most satisfactory way, by which, in many cases, our preparation for it can be secured. It is obvious, that virtue cannot be illustrated, piety towards God can never be proved, without trial. Even if the seed of it really exists in the heart, its maturity and developement both require trial. Now the kind of trial to which we have referred, puts us and our principles, especially our trust in God, to the most decisive test ; and we would ask whether, notwithstanding its severity and painfulness, it is not worth going through, to secure such an end ? Indeed, the position of a human spirit in the day of trouble, is one of the most interesting and sublime that can be imagined. Here is God on the one hand, and the creature on the other. He claims to be our God ; he presents himself to us in Christ, as the only good ; the one Being in the universe that can make us happy,—who, if we acknowledge his sovereignty, and take him for our portion, will make us happy. But this is an indispensable condition : as long as our hearts are divided,—as long as there is any rival, any rebellion there, it cannot be. When man submits to God, and God becomes supreme, and only then, the creature is blessed. This is an eternal law ; it is unalterable in its character ; no power could remove or even modify it. To ascertain the fact, to try the issue, God brings on him the day of trouble. He knows previously how things will turn out ; the process, however, which to us is still a critical and fearful process, must be gone through. While it is proceeding, flesh and blood is offering its resistance ; the natural man, stung to madness by disappointed hopes, or mortified pride, or the contempt and the trampling of the wicked, is stubborn and rebellious ; while Satan goads the spirit on to charge God foolishly, to impeach his goodness, to defy his power, and, by a desperate effort, stoically to bear his calamities, that he may seem to his fellows to outbrave them all. But while this deep and dreadful struggle is going on among the natural passions within, there are other elements at work of great power. The unquenched piety of his own heart, the experience of Divine goodness in the past, the redemption that is in Christ Jesus, the promises of the Gospel, the hope of heaven, are all in operation ; and as he thinks and listens, God says, Be still ; the Bible says, Be still ; conscience says, Be still ; the church says, Be still ; while every individual saint, that for six thousand years has passed to the kingdom through much tribulation, seems to speak, and say, Be still, and see the salvation of God. It is a momentous conflict. The destiny of a human but immortal spirit is dependent. Its character for ever stands in the balance ; another trial may not be afforded ; this is the grand, the critical moment, on which God has been pleased to

suspend more, than on its whole previous existence. What will be its issue? what counsels shall prevail? those of earth, or heaven? What power will triumph? the power of nature, or of grace? What shall be the result? What shall that man do? Afflicted saint, is this your case? are you at this time in that condition of trial on which your whole future happiness or misery may turn? What will *you* do? Refuse to bear aright the day of trouble,—let the old man prevail,—accuse God of unkindness and severity,—harden your neck against *him*,—and from this day your ruin begins; you will grow worse and worse, till you perish in your affliction. But if, on the other hand, you are “dumb with silence,” or open your lips only to say, “It is the Lord; let him do as seemeth him good”—if chafed and maimed, humbled and bowed down, as you may be, you still refuse to forsake or to deny God, and rather from the heart shall say, “Though he slay me, yet will I trust him;” then your piety is proved; you are safe; you are one with God; your faith and submission make and show you to be one. It is the proper attitude of a creature who is nothing before God, who is all in all; and you have within you an element of life and blessedness, which, though depressed at present, shall, through that union with *him*, expand in immortality and bring forth Divine and enduring fruit.

But it is a very important inquiry to make, can such an issue be secured, and how? We venture, my brethren, to affirm it may. Not by any virtue we possess; nor by any strength we can muster. Paul tells us that of ourselves we can do nothing. Peter thought he could walk on the water; he tried in self-reliance, and began immediately to sink. Again, he imagined his love to his Master could not fail, and boasted to what length his constancy would go; but soon denied him with an oath. The Psalmist acknowledges, that if he had had no succour from without, his afflictions would have destroyed him. And are we better, are we stronger than they? By no means. What then are we to do,—where are we to look?

I reply, that He who appoints or sends our trials, alone can enable us to bear them well, and to him we must go. “I cried unto God with my voice. In the day of my trouble I sought the Lord.” Christian reader, let it never be forgotten, that it is God that orders the day of trouble, and God that gives the grace by which it is sanctified. A perverse or unbelieving mind may inquire, What then is the use of trial, if the help must come from God; and imagine that he might release us from its endurance, and yet bestow upon us the benefit. Now we acknowledge that one of the great mysteries of moral government is here involved, and that it is in vain for us to attempt to solve the metaphysical difficulty; but the same difficulty attaches to every question of goodness, whether among angels or men; and though we cannot explain it, yet we can see that it must be so. If God be God,

and man be man, he must be the author of all strength, and all grace, and we the recipients. We cannot be independent of him. We could not, if we had never fallen, how much less in an apostate condition! whilst, as a practical matter, nothing is more certain, than that if we were to be exempted from trial,—if we were to have no personal experience of the bitter and the sweet,—of the evil and the good,—of the powers of darkness and of light,—of hell, and earth, and heaven,—but whilst we lay perfectly passive, grace were to be infused into us, as water is poured from vessel to vessel,—the result would yield us no pleasure; the virtue would have in it no excellence or worth. It is the trial of our faith that worketh patience; and patience, experience; and experience, hope: so that whilst the day of trouble itself is necessary, it is equally necessary that God shall help us in it.

"I cried unto God. . . . in the day of my trouble I sought the Lord," says the Psalmist. This must be our course; we must *lay our case* before him, as Hezekiah did. We must *look beyond human instruments and second causes*, and acknowledge, like David, when the reproaches of the wicked fell upon him, God's own hand. We must *humble ourselves* under his rod, confess our unworthiness and guilt, adore his righteousness, and own his power. Why should a living man complain, a man for the punishment of his sins? we must *pray* to him and *seek* him. Show me *wherefore* thou contendest with me! If it be *possible*, remove this stroke far from me; if it be not possible, help me to *bear* it,—help me to *profit* by it,—help me to *glorify thee* under it. But "*thy will be done.*" Our cry must be *earnest*, our spirit *patient*. There is no inconsistency here; calling upon God is a solemn duty, and the day of trouble a special season when that duty becomes urgent; and we must not let him go, until he bless us. But with respect to the *trial itself*, its *continuance*, its *severity*, that must be left to his wisdom and goodness; and it is our part patiently to wait, and quietly to hope for salvation from it.

The Psalmist says, "and he gave ear unto me." Nor shall we in like circumstances have cause to complain. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." He will do "*exceeding abundantly* for us, above all we ask or think." For a time, the day of trouble may continue dark and gloomy. The mind may be fretted, and the heart may faint. Not only may it seem to be fruitless of the favourable spiritual results, but it may appear to produce in their stead, only rebellion and unbelief, confusion and dismay. But this is only the preparatory process. It is that conflict of winds and waves that precedes the quieting of the waters. Soon the storm will be allayed,—the spirit regain its composure, and you will see the Chris-

tion gradually brought into that state of enlightened, profound, and holy submission to God, which is above all price. The Holy Spirit, the Divine word, together with the trial through which he is made to pass, are *co-operating* mysteriously, but certainly, to produce it.

And not only so, but in maturing other graces, and subduing the various evils of the trial, that have hitherto stood in their way. The pride of the heart is subdued, its impatience and fretfulness allayed, its fickleness cured, and its worldliness abated. Faith, at the same time, is established. Divine things are made to grow in our esteem,—Christ is brought more into our thoughts and hearts,—the affections become spiritual and heavenly,—and all we now want is, that his mind may be in us, and his image impressed upon us.

This we often see, and admire ; but, probably, what affliction does for us here, is but a small part of what it is destined to do. Look at that widow,—she had a son, an only son ; a year ago, she followed him to the grave. Then began her day of trouble. From that hour she has never looked up. True, she seems humbled, and submissive ; yet how she longs to follow him ! and sometimes expresses the fear, that though she feels resigned, the trial has not had upon her the sanctifying effect it ought. But it has not *finished* its work. She is going to another state ; and should we meet her there, we shall probably see, that it wrote a lesson on her heart, which *could not be read* on earth : and that the full effect of such a visitation can be exhibited *only* in that state, where flesh and blood have no power to hinder our advancement, and to hide from us the glory of God.

Reader, are you a child of God ? then—

1. Do not hastily conclude that you have no need of a day of trouble. If the things of this life possess so much power over you, that the loss of them irritates your mind, disturbs your peace, and excites discontent, be assured you are not yet fit for your Father's house, and require to be tried.

2. Think it not strange concerning the fiery trial that is to try you, as though some *strange thing* had happened to you. Remember it is said of all those that were "arrayed in white robes," that "they came out of great tribulation."

3. Shrink not like the timid or cowardly child from the needful discipline. Endure hardness as a good soldier. Learn to suffer with Christ.

PATRIMONIAL TRADITION ; OR, HOME-MADE PUSEYISM.

"TRADITION ! traditions of men ! traditions of the elders ! traditions of the fathers !" some may exclaim : "what care we about tradition ? We are neither papists nor Puseyites, and never read a line of the Oxford tracts, or of the ancient fathers ; and what is more, we neither wish, nor intend, to meddle at all with such questions. What we want

to read and hear is, apostolic truth, as it stands in the New Testament. Tradition, if it contradict the apostles, is a liar; and if it either add to, or take away, from their writings, it is a cheat. Besides, our great object is, to get *good* to our souls from both books and sermons. We have, therefore, neither time nor taste to read tradition, nor to hear it refuted!"

All this would be said by many Christians, and it ought to be said by most; for very few have either scholarship or leisure enough to take any useful part in the present controversy on the subject. I, for one, have not. There is, however, a *kind* of tradition, to which we are all, more or less, slaves, just as the Jews are to the traditions of the elders, and the papists to the traditions of the Greek and Latin fathers. We inherit some maxims and proverbs from our *own* fathers, which, although neither heretical nor superstitious in the sense in which Roman or Jewish traditions are so, and although never called traditional, have yet the same kind of bad influence over us. Names, be it remembered, do not alter things; nor denials disprove facts. The law of God is made void or vague in something, and the grace of God abused or misimproved in some way, by every one at times. We do not understand either the spirituality of the eternal law, or the holiness of the glorious Gospel, if we doubt this, or hesitate to confess it with shame and grief. We do confess it, whenever we say that "in all things we sin, and come short of the glory of God." Now, what if some of this sin and shortening arises from false maxims and sophistical excuses, "received by tradition from our fathers?" More of it, no doubt, arises from our own hearts and Satan's temptations; and none of it, certainly, can be excused or palliated by tracing it to either the maxims or example of our fathers. Still, although none of our sins or imperfections can be excused by family tradition, some of them may be accounted for; and, what is better, *cured*, too, the sooner, by tracing them to their real cause; for whilst all sin has its *tap-root* in the heart, its *stay-roots* are habits, examples, and popular maxims.

Did you ever observe, that the faults and defects of our personal character are not very singular, or peculiar to ourselves? Even our besetting sin does not *distinguish* us from everybody else. Indeed, a habit or a temper which did that, would both startle and terrify us. We could not allow ourselves to act a part in religion, which no one else had even ventured to do. Treacherous as conscience is, and strong as temptation may be at times, neither of them can induce a man to make himself a *gazing-stock* to his neighbours, by the singularity of his faults. Hardly any one ventures upon an unheard of, or uncoun tenanced sin, who has any character to lose. We, thus, rather *imitate* than *invent*, when we allow ourselves to do wrong. Look at this fact more closely, as I place it in a clearer light. Had we never

seen nor heard of any Christians who took undue liberties with the sanctity of the Sabbath, by worldly conversation, or indulgence,—would you or I be the *first* to introduce business, news, or banqueting into our conversation on the Lord's-day? Had neither a black nor a white lie ever been told in trade, or company, what Christian would venture to tell the *first* falsehood, even in order to extricate himself from a difficulty? Had no one yet ever ate or drank, but just "to the *glory* of God," what Christian would venture upon more at table than health required? Had "a dear lover of his money" never yet been seen in the church, who would have the hardihood to set the first example of earthly-mindedness? Had no one, making any pretensions to be a Christian, ever lived in the neglect of the Lord's supper, or kept out of the fellowship of the church, who would like or dare to be the first rebel against the authority of Christ? Had there never been a church in which social prayer was either neglected or thinly attended by the communicants, what church would have the effrontery to set the first example of despising prayer-meetings? Had there never been a dispute in a church, nor a quarrel between brethren, who would feel it safe to be the first peace-breaker in a Christian society?

Now there are both temptations and tendencies to all these sins; but we feel that, however strong they may be, we should not like to be first, nor to lead the way, in any one of these sins. Why, then, are some of them so common? Evidently, because long custom, as well as inherent depravity, keeps them somewhat in countenance. They are ventured upon, because they have always been so, more or less, by many who were, otherwise, not *unchristian* in their general character.

Thus we, too, as well as papists and Jews, have received not a little of our "vain conversation by tradition from our fathers." In this sense, then, it is still true that "the children's teeth are set on edge, because their fathers have eaten *sour* grapes." That proverb, God has, indeed, abolished even by oath, so far as the *death* of the son sprang from the sin of the father. Ezek. xviii. 2; Jer. xxxi. 29. The proverb, however, is only too true, in reference to our tendencies to imitate our fathers, and to imagine that we may safely do what they seem not to have been punished for doing. Oh, how greedily and gladly, alas, we catch at the apparent fact, that certain wrong points in the character and spirit of our fathers, did not unchristianise them in the church, nor seem to prove fatal to them on their death-bed!

If you feel the truth of these hints, and regret for yourself that *home-made* tradition has betrayed you into habits and tempers which both law and Gospel condemn, do congratulate yourself, and thank God, that patristic tradition, such as the Jewish and popish, or even such as Puseyism is now reviving and commanding, has not betrayed you into *doctrinal* errors, which would confirm the practical evils entailed on you by popular example and custom. Remember, too, that one part

of the "vain conversation received by tradition from our fathers," is, to feel too little sympathy for Roman Catholics. Neither hatred nor contempt for popery can excuse ill-will or indifference to papists. The greater the errors they are in, the deeper and stronger ought to be our solicitude for their salvation; which never can be promoted, certainly, by hard speeches or heartless courtesy. We cannot, indeed, think too ill of popery. It is far worse than we see it in any of the forms it wears in this country, where it must be upon "its good behaviour," in order to exist at all. Still, we have no such occasion to dread papists as our fathers had, and, therefore, no excuse for maligning or mortifying them. The machinations of their priesthood are, indeed, jesuitical enough to justify all Protestant churches in forming themselves into a watch, which, like the cherubims before the throne, should be "full of eyes without and within;" but all these eyes should be as full of love and sympathy for the dupes and victims of Babylon, as of jealousy of her motions and motives. In a word, we should be as much prepared to say to them in the spirit of meekness, "Come out of Babylon," as we are resolute in our determination not to go into the church of Rome. But enough of this. We now understand better the stock of home-made and patrimonial traditions, which we inherit from our own fathers. It, as well as Jewish or Gentile tradition, is a fruitful source of "vain conversation," in the sense both of speaking and acting wrong, in some things. We must confess this now. We are more or less perverted by false maxims and defective examples. Now the question is, do we, as well as the Jewish and Gentile believers, need to be *redeemed* from whatever is wrong or foolish in our habits or spirit? If so, like the first converts, we can only be redeemed from the vain conversation which we have received by tradition, as they were,—"by the precious blood of Christ."—1 Peter i. 18.

Let us meet this question fairly and fully. Now there are some things, both in our past life and present character, from which, we feel and confess, nothing but the precious blood of the Lamb can redeem us. Do we, however, include amongst these things, for which, we say, the blood of the cross is the only ransom or remedy, the things which we have ventured to *do*, and the things which we have dared to leave *undone*, because our fathers took certain liberties with both law and grace? Do they so alarm or pain us, that we must wash our robes from them also, as well as from our old sins, in the blood of the Lamb? That blood cleanseth from all sin: but do we include our *compromise* amongst the sins which peril the soul and incur the curse? Or, do we think but lightly of such faults and defects? Can we speak or think of them, as but spots on the sun—or flaws in the diamond—or dimness on fine gold—or breaks in the rainbow? Can we calm our consciences, or hush fear and shame asleep, in reference to omissions and

compromises, by the current phrases of our fathers,—that “the best of men are but men at the best ;” that “this is not the state of perfection ;” that “every man has his faults ;” that “we are but neighbour-like in our failings ?” If this be the view we take of “doing as our fathers before us did,” we cannot, whilst we give way, go to the precious blood of Christ for redemption from these things, in a *spirit* of penitence or humility becoming that precious blood.

I do not say, however, that the playful smile which these references to patrimonial tradition create at first sight, disproves our professed veneration for the blood of the Lamb, or throws a doubt even upon the sincerity of our repentance—so far as what we call “our sins” are concerned. Do we, however, *call* everything sin, which is wrong ? Do we class with *trifles*, anything which is not right ? Remember, whatever faults we can smile or wink at, we cannot lay before the Lamb slain, nor confess before God, in a right spirit. At the cross, “mercy’s streams” flow “in streams of blood,” which forbid the mention of anything we can laugh at ! Accordingly, we can weep—at least, we wish to weep, over every spot on our robes, which we feel bound to wash in the blood of the Lamb.

It is, I grant, no easy matter to take solemn and humbling views of either faults or defects which are of long standing, and which we have thought lightly of, and which few trouble themselves about ;—but if there be *sin* in these things, it can only be washed away at the fountain opened for sin ; and there no unfelt nor unrepented sin is either cancelled or cleansed. Christ gives “repentance,” wherever he gives “remission of sins.” It thus becomes then a solemn question,—how can we get such views of the sinfulness of current and countenanced defects, as shall send us, humble and penitent, to the precious blood of Christ for redemption ? How shall we learn to weep over what we have long winked at ? You feel that this is not easy. The chief difficulty, however, is really gone, whenever this question is started, with the honest desire to be redeemed from our “vain conversation received by tradition from our fathers.”

Now I need hardly remind you, that Peter meant by “vain conversation,” whatever is foolish, imprudent, or heedless, as well as whatever is vicious or immoral in the course of any man’s conduct. If, therefore, we are already redeemed from all flagrant and gross sins, then, it is not *vice* which creates or keeps up any of the suspense we ever feel about our final safety, or present interest in Christ. All our fears, doubts, misgivings of heart, and fluctuations of hope, so far as they do not spring from ignorance or mistakes, must spring from the influence of our imperfections and defects, if there be no *secret* sin or idol to account for them. Is not that, then, a *touching* cause for both humility and shame, which mars communion with God—which darkens the aspects of eternity—which clouds the marks of grace—which

weakens faith, and cools love? Now, it is allowed faults which do this, wherever there is not indulged sins. It is *little* things, as they are called, which have this unhappy effect, wherever the vices are cured by the blood of Christ.

Kingsland.

P.

THE HORNS OF MOSES.

IN my boyish days, I used to attend on Divine service at an old church in the city, where the dulness of the temple was only exceeded by the dulness of the priest. To relieve the weariness of the drowsy service, my eyes would often wander along the walls of the ancient edifice, and curiously gaze upon the several tablets and funereal scutcheons with which they were adorned. But "the altar-piece" was most attractive to my young eyes, because it was adorned with quaint carved work, and veritable whole-length portraits of Moses and Aaron. True, I was not then initiated in those symbolic mysteries which have been revived of late years, with such dubious policy, and therefore could not decipher the pelican or the fish, the hare or the eagle, sculptured on the old oaken panels. These were church mysteries beyond my depth. I used to ponder, therefore, on the pictures of the two great leaders of the chosen tribes. Thanks to my parents, I was sufficiently acquainted with the book of Exodus, to be familiar with the sacerdotal costume of Aaron, the high priest: the embroidered ephod—the bells and the pomegranates round about the hem of his garment—the breast-plate, with its radiant gems—the smoking censer in his hand, with the priestly mitre on his brow, were all plain enough; and by the help of Bunyan's *Solomon's Temple Spiritualised*, I could expound the sacred import of each hallowed ornament, as if I had been a catechumen of old Origen himself. But the figure of Moses was not so easily understood; for, though his costume was simple, and his countenance grave and severe, yet there arose obliquely from each side of his head, a strange appearance, which seemed not unlike a *pair of horns*. Inscrutably obscure were these! Since those days, however, I have become somewhat acquainted with the works of Italian painters and sculptors, and have found, that when depicting Moses, they have generally introduced these same horns; and that even Michel Angelo, in the colossal statue of Moses, executed for Pope Julius II., and which now adorns that pontiff's tomb in the church of St. Pietro in Vincoli, at Rome, has placed them on the brows of the lawgiver. Their effect in painting is seldom good; but in the rigidity of sculptured stone, they amount almost to an absurdity; so that some critics have said that this statue, though the *chef-d'œuvre* of its great master, with the horns, and the full, flowing beard, must resemble a satyr, or old Pan, much more than the legislator of the

Jews.* As these strange adjuncts were, doubtless, very difficult to manage, the question naturally arises, why the artists perplexed themselves, and disfigured their works with them? And it will, perhaps, be interesting to trace this apparent absurdity to an honest attempt to realise the appearance which is in Scripture attributed to the prophet, when he came down from the holy mount. The text referred to, is Exodus xxxiv. 29, which, as rendered in our version, does not suggest the idea: "Moses wist not that the skin of his face shone." But the Italian painters were, probably, not acquainted with any other version than the Latin Vulgate, where we read—"Ignorabat quòd, *cornuta* esset facies sua; He knew not that his face was *horned*!" One is led to ask, how Jerome could give such a *brutal* rendering? On consulting the Hebrew text, the source of the error is easily detected.

* "The celebrated figure of Moses has given rise to a literary production," says Mr. Roscoe, in his *Life of Leo X.*, "which has been considered as scarcely inferior, in point of sublimity, to the statue itself."

The following is the Italian sonnet, from the pen of Giovanni Battista Zappi, to which Mr. Roscoe alludes:—

Chi è costui, che in dura pietra scolto
Siede gigante, e la piu illustra e conte
Prove dell' arte avanza, e ha vive e pronte
Le labbia sì, che le parole ascolto?
Quest' è Mosè: ben mel diceva il folto
Onor del mento, *èl doppio raggio in fronte*;
Quest' è Mosè, quando scendea del monte,
E gran parte del Nume avea nel volto.
Tal era allor, che le sonante e vaste
Acque ei sospese a se d'intorno, e tale
Quando il mar chiuse, e ne fe tombo altui.
E voi, sue turbe, un rio vitello alzaste?
Alzate aveste imago a questo e guale!
Ch' era men fallo l'adorar costui.

Mr. Roscoe's translation of the sonnet is very beautiful; though we deny the truth of the last couplet:—

And who is he, that, shaped in sculptured stone,
Sits giant-like? Stern monument of art
Unparalleled, whilst language seems to start
From his prompt lips, and we his precepts own?
'Tis Moses: by his beard's thick honours known,
And the twin beams that from his temples dart;
'Tis Moses, seated on the mount apart,
Whilst yet the Godhead o'er his features shone.
Such once he look'd, when ocean's sounding wave
Suspended hung, and such amidst the storm,
When o'er his foes the refluent waters roared.
An idol calf his followers did engrave:
But had they raised this awe-commanding form,
Then had they with less guilt their work adored.

There the verb קָרַן *karan*, signifies *to shoot forth*, or *emit rays of light*, as from a polished surface, and so from the thought of *shooting forth* comes the idea of horns, as on the head of an animal; and a noun, *keren*, signifying a *horn*, has been formed from that verb. The etymological affinity between "rays" and "horns" is thus seen, and the strange reading of the Vulgate, which has led to all these artistical deformities, accounted for.

"But we might naturally ask," says Dr. Adam Clarke, "while they were indulging themselves in such fancies, why only *two* horns? for it is very likely that there were *hundreds* of these radiations proceeding at once from the face of Moses. It was, no doubt, from this very circumstance that almost all the nations of the world, who have heard of this transaction, have agreed in representing those men to whom they attributed extraordinary sanctity, and whom they supposed to have had familiar intercourse with the deity, with a *lucid nimbus*, or glory round their heads. This has prevailed both in the East and in the West—not only the Greek and Roman saints, or eminent persons, are thus represented—but those also among the Mohammedans, Hindoos, and Chinese."*

Professor Bush, of the City University, New York, in his valuable "Notes, Critical and Practical, on the Book of Exodus," remarks on this criticism, "This fact throws an important light upon the well-known passage in the sublime description of the Most High, Habakkuk iii. 3, 4, 'God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had *horns* coming out of his hands: and there was the hiding of his power.' It is not, perhaps, to be confidently affirmed that this rendering is erroneous, inasmuch as the original word is that which is usually and properly translated *horns*. Yet we think that scarcely any one can help being conscious of some slight incongruity in the imagery. The head, and not the hands, is the proper place for the out-growth of *horns*. But suppose the term to be rendered 'rays,' and to have reference to the *streaming or flashing splendours*, which emanated from the hands of the personified glory of Jehovah, and the image is far more grand and impressive. Conceive the word, in fact, to be but another term for *lightnings*, and we see at once with what propriety it is added, 'and there was the hiding of his power.' What more striking emblem could be imagined of the resistless might of Omnipotence? Here, too, we are not improbably enabled to trace the origin of the ancient Greek mythologic device, which represents Jupiter, the father of the gods, as grasping the *lightnings or thunderbolts* in his right hand, as a symbol of his power over the elements. We suggest this, however, as rather probable than certain."

* A. Clarke's Commentary *in loco*.

But to return from these interesting speculations to the subject immediately before us. Sir Thomas Browne, in his "Enquiries into Vulgar and Common Errors," has, bk. v., cap. 9., a paper of the picture of Moses with horns, in which he states, that the same representation is found "in a silver medal; that is, upon one side Moses horned, and on the reverse, the commandment against sculptile images: which is conceived to be a coinage of some Jews, in derision of Christians, who first began that portrait." He also refers to the Hebrew text, and concludes, that "more allowable is the translation of Tremellius, *quod splendida facta esset cutis faciei ejus*; or, as Estius hath interpreted it, *facies ejus erat radiosa*, his face was radiant, and dispersing beams, like many horns, and cones, about his head; which is also consonant unto the original signification, and yet observed in the pieces of our Saviour and the Virgin Mary, who are commonly drawn with scintillations, or radiant halos, about their head; which, after the French expression, are usually termed the glory. Now if, besides this occasional mistake, any man shall contend a propriety in this picture, and that no injury is done unto truth by this description, because a horn is the hieroglyphic of authority, power, and dignity—and in this metaphor is often used in Scripture—the piece, I confess, in this acceptance is harmless and agreeable unto Moses; and under such emblematical constructions we find that Alexander the Great, and Attila king of the Huns, in ancient medals, are described with horns. But if, from the common mistake, or any solitary consideration, we persist in this description, we vilify the mystery of the irradiation, and authorise a dangerous piece, conformable unto that of Jupiter Ammon; which was the sun, and therefore described with horns, as is delivered by Macrobius: *Hammonem quem Deum solem occidentem Libyes existimant, arietinis cornibus fingunt, quibus id animal valet, sicut radiis sol*. We herein also imitate the picture of Pan, the pagan emblem of nature. And if (as Macrobius and very good authors concede) Bacchus (who is also described with horns) be the same deity with the sun; and if (as Vossius, *De Origine Idolatriæ*, well contendeth) Moses and Bacchus were the same person; their descriptions must be relative, or the tauri-cornous picture of the one, perhaps the same with the other."

I cannot follow the quaint physician of Norwich in these speculations, but let not my readers suppose that the identity of Moses and Bacchus is an absurd hypothesis; for our own pre-eminently learned Theophilus Gale, in his "Court of the Gentiles," (part i. bk. ii. cap. 3.) has, sec. 3, *Bacchus parallel with Moses* in eighteen particulars; the thirteenth, being all I need to quote, "Bacchus was also called *bicornis*, two-horned; as Moses is usually pictured, from the mistake of that text, Exodus xxxiv. 29, 'the skin of his face shone.'"

B.

UNPUBLISHED LETTERS OF THE REV. JOHN
BERRIDGE, A.M.

THE pages of the preceding volumes of this Magazine contain many interesting letters from the facetious, but learned, and eminently holy Vicar of Everton. Most of them were addressed to the philanthropical John Thornton, of Clapham, who was a liberal benefactor to the poor of Christ's flock in Bedfordshire and the adjacent counties, through the hands of Mr. Berridge, whom he employed as his almoner in money or books.

The friendship that existed between these excellent men, permitted a freedom of remark, which was mutually indulged in their correspondence, and of which the following letters supply several instances. If we mistake not, the Attic wit, the scriptural knowledge, the deep experience, and the accurate observations on human nature they contain, will cause them to be read, notwithstanding an occasional coarseness of expression, with deep interest by many.

Everton, January 14th, 1774.

DEAR AND HONOURED SIR—Your kind favour of the 10th came duly to hand; but the 50 Treasuries and 300 Admonitions are not yet arrived. The former Treasuries are dispersed, and the little Testaments are marching off apace—both of them sweet pocket-companions for the labouring poor. If beggars might be choosers, I could wish for 200 only of the Admonitions, and a few more of the small Testaments, instead of the 100 other Admonitions. My hearers are of a sound Gospel class, very poor and simple-hearted, and cry out for the Bible. They think, and rightly think, that one little Testament is worth one million of the Christian World Unmasked. However, human writings are of use to carnal men, who care not for the Scripture, for though the children love the honey of God's word, and, tasting, feel it Divine, yet strangers must be caught with human treacle; and many a wasp has been taken by it, and conveyed to Jesus' bee-hive. Your letter will afford materials for a sermon. I say no more of it, because of the tinder mentioned in your last, enveloping the heart: but shall add, by way of supplement, a few remarks on a noted text, 1 Cor. i. 30: "Christ is made to (or for) us, wisdom, righteousness, sanctification, and redemption." Literally—Christ, by the appointment of God, was constituted for us wisdom, righteousness, &c. St. Paul is not here speaking of what Christ worketh *in* us, by his grace, but of what he hath wrought *for* us, as our legal surety. The four capital blessings mentioned in the text, were procured for us, without any contrivance or concurrence of our own; and therefore the conclusion in the next verse is weighty—"Let him that glorieth, glory in the Lord." Laws, human and Divine, not only demand obedience, but require from the subject a right knowledge of the laws. God's law demands an atonement for sins of ignorance (Lev. iv. 5); and he who breaks a human law, will not escape punishment by pleading ignorance. Now, man, at his first creation, had a perfect knowledge given of God's law; but, through sin, he lost that knowledge; his faculties were darkened, and he became a stranger to the spiritual nature and extent of his Maker's law. However, God, as our great creditor, has a right to demand the full payment of that knowledge he had lent us; though we, through misconduct, are unable to pay, having squandered it away:

and thus we become debtors to God for the loss of *knowledge*, as well as for the loss of *innocence*. On which account we need a surety for *wisdom*; and one is provided, "in whom are hid all the treasures of wisdom and knowledge;" and without a surety for wisdom, the wisest Christian would have perished, on account of his "knowing but in part." Again—"Adam was created both in *righteousness* and *true holiness*." Now, righteousness, in its strictest meaning, is an *outward* conformity to the law; and sanctification, or holiness, is an *inward* conformity to it, or devotedness of heart to God. Both the outward and inward conformity are required by the law, in a perfect degree; and in both we are utterly defective. On these accounts a surety is wanted, both for righteousness and sanctification; and one is provided, "who fulfilled all righteousness," and who could say, "Thy law is within my heart;" and it is "my meat and drink to do thy will." Lastly, we are insolvent debtors for wisdom, righteousness, and sanctification; and as such, we are fallen under the curse of the law, and need a surety to *redeem* us from it. Jesus is that Surety, "in whom we have redemption, even the forgiveness of sins." Thus we are shown in this noble text, all the debts Jesus Christ undertook as our surety, and discharged for us. The commentators I have seen, make sad confused work with this passage. They are puzzled to keep the parts distinct; and some parts are supposed to be wrought *for* us, and some wrought *in* us. But Paul makes no such distinction, nor will his words allow it. He only declares in this passage what Christ was made *for* us, a Surety for wisdom, and righteousness, and sanctification, and redemption—a Surety to discharge every claim the law had upon us. Now, when Jesus opens a sinner's eye, to behold the multiplied guilt of his ignorance, unrighteous conduct, and unholy heart, and of his lying under a law-curse thereby, he quickly flies to the Surety for relief; and when by faith he is enabled to view a finished salvation, and stedfastly to rely upon the Surety, redemption is found—he feels the sprinkled blood—the love of God is poured into his heart, which hallows it, making self-denial an easy yoke, and obedience a cheerful service. And while believers keep simply looking to a crucified Jesus, and the eye of faith is kept open, love and peace flow on sweetly like a river, and the heart becomes more lowly, more child-like, more devoted unto God. By feeding *only*, and daily, on the flesh and blood of Christ, eternal life springs up in them as a well of water. I suppose your Christmas pies are all eaten, though mine are not yet made. However, may the true Christmas cheer attend you all the year—a sweet Christ in your heart, the hope of glory! Grace and peace be with you, dear Sir, and with your fireside, and with all who love our common Lord—and with a poor limping traveller, called

John Thornton, Esq.

JOHN BERRIDGE.

Everton, October 22nd, 1775.

DEAR AND HONOURED SIR—Your favour of the 17th requires an answer, attended with a challenge; and I do hereby challenge you, and defy all your acquaintance, to prove that I have a single correspondent half so honest as yourself. Epistolary intercourses are become a polite traffic; and he that can say pretty things, and wink at bad things, is an admired correspondent. Indeed, for want of due authority and meekness on one side, and of patience and humility on the other, it is no easy matter to give or to take reproof. A fear of raising indignation instead of conviction, often puts a bar on the door of my lips; for I find, where reproof does not humble, it hardens; and the seasonable time of striking, is when the iron is hot; when the heart is melted down in a furnace, then it submits to the stroke, and takes and retains the impression. I wish you would exercise the trade of a Gospel linner, and draw the features of all my brethren in black, and send them their portraits. I

believe you would do them justice every way, by giving a rosy cheek its proper blush, without hiding a pimple upon it. Yet, I fear, if your subsistence depended on this business, you would often want a morsel of bread, unless I sent you a quartern loaf from Everton. As to myself, you know the man; odd things break from me as abruptly as croaking from a raven. I was born with a fool's-cap. True, you say; yet why is not the cap put off? it suits the first Adam, but not the second. A very proper question; and my answer is this—Fool's-cap is not put off so readily as his night-cap; one cleaves to the head, and one to the heart. Not many prayers only, but many furnaces are needful for this purpose. And, after all, the same thing happens to a tainted heart as to a tainted cask, which may be sweetened with many washings and firings; yet a scent remains still. Late furnaces have singed the bonnet of my cap, but the crown still abides on my head; and I must confess that the crown so abides, in whole or in part, for want of a closer walk with God, and a nearer communion with him. When I creep nearer the throne, this humour disappears, or is tempered so well, as not to be distasteful. Hear, Sir, how my Master deals with me. When I am running wild, and saying things somewhat rash, or very quaint, he gives an immediate blow on my breast, which stuns me, and stings me. Such a check I received, whilst I was uttering that expression, in prayer, you complained of; but the bolt was too far shot to be recovered. Thus I had intelligence from above, before I received it from your hand. However, I am bound to thank you; and do hereby acknowledge myself reimbursed for returning your note. And now, dear Sir, having given an honest account of myself, and acknowledged the obligation I owe you, I would return the obligation in the best manner I am able. It has been a matter of some surprise to me, how Dr. Conyers could accept of Deptford living, and how Mr. Thornton could present him to it. The Lord says, "Woe be to the idle shepherd, that leaveth his flock." Is not Helmsley flock, and a choice flock, too, left—left altogether—and left in the hands, not of shepherds to feed, but of wolves, to devour them? Has not lucre led him to Deptford? And has not a family connexion overruled your private judgment? You may give me a box on the ear for these questions, if you please, and I will take it kindly, and still love and pray for you. The Lord bless you, and bless your family, and bless your affectionate servant,

John Thornton, Esq.

JOHN BERRIDGE.

Tabernacle, March 12th, 1779.

DEAR AND HONOURED SIR—I purpose, God willing, to wait upon you at Clapham, on Sunday evening, the 21st instant. I shall preach at Tottenham in the morning, and, when afternoon service is over, set off in a hackney coach. I had much rather travel in a hackney carriage, than in your own, because it would prevent your coachman from attending on the afternoon ordinance. My heart is much grieved at the mighty efforts making by popish priests, and at the horrible speeches uttered by

* Dr. Conyers was a native of Helmsley, in the North Riding of Yorkshire, where his relations resided, and to the vicarage of which he was appointed on account of his extraordinary usefulness, by a Mr. Duncan, the lord of the manor. Whilst resident here, Dr. Conyers became acquainted with Mr. Thornton, and married his sister, a widowed lady of affluence and piety, named Knipe. After the death of his lady, he became uneasy at Helmsley, and, on Mr. Thornton offering him the rectory of St. Paul's, Deptford, he accepted it, to the surprise of many, as well as of Mr. Berridge.—Vide Memoirs of Dr. Conyers, *Evangelical Magazine*, vol. ii. p. 407.

popish hearers, who rejoice in the prospect of Smithfield fires, and think the kingdom is their own.* Indeed, the land was never so rife for popery since the Reformation, as now; and unless the Lord Jesus appears for our rescue, we are like to be overwhelmed by it. The mighty ones care not what religion is established, because, through infidelity, they have discarded all religion. The bishops and clergy are become such dumb dogs, not a single one will bark at the popish beast; the mean ones, through ignorance and profaneness, are ready to take up any profession for a mess of pottage. The late bickerings and literary duellings among the shepherds, call for a lancet to let out the hot blood; and the much worldly conformity among professors, seems to require a fan to separate the chaff from the wheat. What will be the issue, I know not; but this I know, the Lord reigneth, and will be a sanctuary to all his real people. May the Father of mercies bless you and yours with all spiritual blessings, and with a rich abundance of them! With much gratitude, I remain your affectionate servant,

John Thornton, Esq.

JOHN BERRIDGE.

THE PSALMS.

O HARP of David! to thy master's singing
The desert echoes, desolately ringing,
Alone made answer in his hours of woe,
When he fled friendless from his royal foe;
But now, where'er God's chosen ones complain,
They share his hope—his fear—and feel again
His solitary pain.

Like to a spirit those hot wastes he haunted,
The stars his glittering audience, while he chanted
Those hymns that weeping stole their way to heaven;
Far other hearers have since then been given,—
E'en such as now o'erwalk the crystal floor,
And shine in dazzling rows God's throne before,
Stars there for evermore.

These songs were left us that we should not venture
Wholly untaught the choirs above to enter,
But learn by them what hymns in heaven are sung,
And practise here at whiles, earth's cares among,
The prelude of our everlasting praise,
Soon with seraphic bards our voice to raise,
And win celestial bays.

In them hath God his Zion's tears recorded,
From them his mercy's history, heavenly-worded,
Smiles on our grief and shames distrust away,
And there the early notes we listen may
Of that sweet song which o'er the Bethl'hem plain
Angels completed in their new-born strain
To Him who bore our pain.

R. A. V.

* This refers to the popular excitement consequent on a Catholic Relief Bill which passed through Parliament, and which ferment continued to increase till the fatal riots of Lord George Gordon, in June, 1780.

REVIEWS.

Pensées, Fragmens, et Lettres de Blaise Pascal, publiés pour la première fois conformément aux Manuscrits Originiaux, en grande partie inédits, par M. Prosper Faugère. 2 vols. 8vo. Paris, 1844. (Pascal's Thoughts, &c., with many important additions of Passages suppressed at the first publication, now supplied from the Originals in the Royal Library, and other sources.)

THE possession of a *European reputation* has become, in our days, a common attribution to books and authors : and surely it is an unexceptionable phrase, when it can be justly applied. To the *True Christianity* of Arndt, the *Pilgrim's Progress*, and *Paradise Lost*, none will dispute this claim. Equally clear is the title of PASCAL'S *Thoughts on Religion and some other subjects*. That prodigy of intellectual and moral excellence died in 1662, at the age of thirty-nine. Many of our readers know his character. By the influence of family, education, and surrounding connexions, he was all his life-time subject to bondage ; the slave to implicit faith in the right of the falsely-called Catholic church to be regarded as the mother of all the faithful, and the infallible dictatress of Christian doctrine and discipline. Strange as this may appear to us, he, and many before him and besides him, a noble army of his persecuted predecessors and contemporaries, and (we rejoice in the knowledge) a few in France and Italy down to our times,—united with many popish errors in doctrine, and a *partial* submission to papal authority, *convictions* avowed, *sentiments* expressed in the most admirable manner, and a *practice* of the highest consistency, on the basis of evangelical and vital Christianity. If any of our readers are so happy as to possess a small volume, by Theophilus Gale, the *True Idea of Jansenism*, with a recommendatory preface by Dr. Owen, they understand what we mean. Within the last thirty years, this portion of religious history has been presented to revived attention, both in England and abroad, in various books upon the Port Royal Society, its illustrious members, their characters, and their sufferings. They were persecuted with extreme violence and cruelty, by the court and government of Lewis XIV., under the instigation of the Jesuits, who also compelled Pope Clement IX. to condemn them, contrary to his judgment and inclination. Just as, fifty years afterwards, another pretender to infallibility, Clement XI., was obliged to unsay his approbation of the pious Jansenist, Quesnel. The enmity of the Jesuits against the Jansenists, was founded essentially upon the universal truth,

that the children of darkness hate the light; "the wicked plotteth against the just, and seeketh to slay him." Hence the dilapidations and exhumations of Port Royal, the savage transportations of its inmates, the imprisonments of Le Maistre de Sacy (the translator of the Bible, whose version of the New Testament, with a very few popish blots, is singularly excellent), and of Quesnet, and the manifold barbarities exercised upon many others. But, in this case, there was a special reason. M. Pascal had published, in 1656, *Les Provinciales*, (Letters to a Friend in the Country,) in which he laid open the false theology, the unprincipled casuistry, and the dreadfully immoral influence of the Jesuits: a work universally regarded as at the summit of French literature, with respect to truth, argument, and eloquence. That worshipper of genius and talent, but hater of true goodness, Voltaire, with the strongest disposition to cavil and condemn, says, "His *Provincial Letters* are a model of eloquence and pleasantry. Molière's best comedies have not more wit than the earlier of the series. Bossuet has nothing more sublime than the latter."—(*Siècle de Louis XIV.*, vol. ii., p. 274.) And again: "The first work of genius in French prose, was the *Provincial Letters*. All the kinds of eloquence are contained in them. Though a hundred years have elapsed since they were written, there is not a single word that savours of the change in meaning which almost always affects living languages. To this work must be referred the epoch of the fixation of our tongue. The Bishop of Luçon, son of the celebrated Bussi, told me that, having once asked the Bishop of Meaux, Bossuet, what work he would most like to have been the author of, he replied, 'Excepting my own writings, the *Provincial Letters*.'"—(*Ib.* p. 171.)

In relation to this subject, and its important associations, we earnestly beg the revived attention of our readers to Mr. Poynder's *History of the Jesuits*, vol. ii., chap. xx., and to the whole work. This, with the smaller works of that gentleman, more powerfully demand to be now pressed upon the public attention, than even at their original publication, near thirty years ago.

It would be a great service at the present time, if some one, competent to the task of selecting and translating,* would publish in our country the most appropriate parts of the *Provincial Letters*. A translation into English was published in 1658, which is tolerably good, and might be a suggestive assistant; but the best style of our idiomatical language would be honoured in being the vehicle of transfusing Pascal's mind and manner.

To give an idea of this celebrated work, we shall cite a passage from

* This is not every man's work, nor every young lady's. It mortifies us deeply to see such miserable things as are published among us, under the name of *translations* of French and German books.

an *Essay on the Life, &c. of Pascal*, most valuable in every respect, and which we cannot doubt to be the production of one who ranks among the greatest of our Christian philosophers, Sir David Brewster. Adverting to the popish monasticism, he says: "Almost every order had its casuists, who decided cases of conscience, and affixed, as it were, a numerical value to human actions. Crimes became virtues, when tested by the *intention* of the criminal; and thus did the casuist priests, with the privileges of the confessional, become at once the arbiters and the tyrants of conscience. The theological ethics of the Jesuits abounded in these misleading principles, in which their casuists were intrenched. Their doctrines of *probabilism*, of *mental restriction*, and of the *direction of intention*, were often applied with singular subtlety and talent; but, in an age of ignorance and superstition, the actual decisions of such judges as the Jesuits, administering such codes of casuistic law, must have been, as they were, scandalous. Against cases of this kind, carefully collected from their writings, Pascal directs the artillery of his sarcasm. Their new system of morality; their remiss and their rigid casuistry; their substitution of obscure authorities for that of the fathers; their artifices for evading the authority of the Gospel, the councils, and the popes; the privilege of sinning, and even of killing, granted to priests and friars; their corrupt maxims respecting judges; their false worship of the Virgin Mary; their facilities for procuring salvation while living in sin—are all exposed with a severity of satire, a gaiety of sentiment, an elegance of style, and an exuberance of wit, which have interested all classes of readers."—*North British Review*, 1844, No. II. p. 315.

But this is not our immediate subject, though deeply interesting. It is *Pascal's Thoughts* that we have to attend to. That book originated in a design to write a treatise upon the Evidences of the Christian religion; but which, in the short remainder of his life, he was prevented from completing, in consequence of his extreme physical sufferings, produced by bad health, by the impression of a terrible accident on one of the Paris bridges,—from the fatal effects of which he was saved as by a miracle,—and by his ascetic self-tortures, the result of his conscientious subjugation to the anti-Christian superstition. After his death, many scraps of paper were found; memoranda of ideas, germs of sentiment to be pursued afterwards, and paragraphs referring to consecutive trains of thought, most, or all of which were supposed to be the product of his meditations, in preparation for his great work. They were strung upon cords in the most promiscuous manner. By the care of an affectionate, pious, and highly intellectual sister, these precious fragments were preserved as a casket of jewels; and it may be reasonably presumed that none were lost, though of this we cannot be certain, for the emissaries of the "great red dragon," Bourbon tyranny and Jesuitical artifice, were watching; and they would have "devoured

them as soon as they were born." Within seven years, that lady and a few of her own and her brother's Jansenist friends, *selected*, arranged according to their own ideas (partly conjectural, but partly also directed by the details which he had given in conversation) of the abortive treatise, and, in 1669, published them under the title of "*Pensées de M. Pascal sur la Religion et sur quelques autres sujets, qui ont été trouvées après sa Mort parmi ses Papiers.*" The highest attention was awakened, and, we may say, has been ever since sustained, by this publication. It has been republished times innumerable, in its original and in translations. We have just said *selected*, for, though there were some reasons for believing that such was the case, it was not clearly avowed. Under all the circumstances, it was a wonder of gracious Providence that the manuscripts were not for ever destroyed by the devourer. More than a century after, Condorcet (then Marquis) and two years further in time, Voltaire, published each an edition, under a new arrangement, but garbled, and furnished with their own often pernicious notes.

Of late years, the suspicion had been gathering strength, that this celebrated book was not merely a *collection*, (for the word *recueil* occurs rather obscurely in the original preface;) but that very important omissions had been made. Now, however, the matter is put out of doubt. In an article in the *Annales de Philosophie Chrétienne*, year 1835, by M. Foisset, he states that the suppressions by the original editors were numerous, daring, and of great importance. In 1843, Victor Cousin published a pretty large volume upon the character and writings of Pascal. He, too, plainly fosters the hope of Condorcet and Voltaire, that something favourable to infidelity might be drawn out of Pascal, especially when the concealed treasures should be displayed. Happily, *now they are so*; three or four transcripts of various portions have been at different times brought to light; and at last the *autographs* of the great author make their appearance. They had been preserved (*buried for conservation!*) in the vast library at the Tuilleries, called Royal, National, Imperial, and Royal again. On the 29th of June last, the government of Lewis Philip gave permission to M. Prosper Faugère to publish them. He obtained, also, from the respective proprietors, the scattered manuscripts, which were immediate or mediate copies of portions. He has carefully collated them all, and the printed editions; and has accomplished the task in the most judicious and scrupulously faithful manner. He has added the requisite accompaniments of elucidation; and thus has formed the two beautiful volumes which we now rejoice in announcing to our readers. A finer example of able editorship it would be difficult to find: we only regret the want of a copious index.

The hopes of infidelity from this source are blasted. Scepticism must for ever relinquish any inferential countenance from the illus-

trious French philosopher. M. Faugère has gathered up every sentence, clause, line, and even single word, of Pascal's writings thus opened before him. He has presented them in their precise original form. He suppresses nothing; he hides nothing; where a word has faded, or is from any other cause illegible, he points it out: in short, he has given us a perfect specimen of the treatment due to the most illustrious monuments of literature, and to the prescriptions of public right.

The original editions presented the fragments arranged in a very good order, indicating a sketch of systematic divinity. Condorcet, and after him Bossut, overturned that arrangement, not much for the better. M. Faugère has incorporated the new matter with the old, yet ever distinguishing them, upon another plan of collocation. He makes fewer chapters than did the first editors, and expresses their titles in part differently. We know not which of the two orders to prefer; they are both good. But as to the fragments themselves, very many, especially of the shorter ones, which are often unfinished sentences, and even single words, might be equally well placed under any one of several heads. In point of quantity, the new matter appears to be about equal to the old. Many sentences and paragraphs bear the clearest indications of being the sparks of thought, written instantly on being struck off. Pascal wrote a very rapid hand; but it could not keep pace with his thinking. In numerous instances, he has drawn his pen across, no doubt to signify obliteration; but those passages are often among the brightest scintillations of mind.

Besides the *Thoughts*, these volumes contain other productions of M. Pascal, most of which were before unknown, except to the handful of persons who had access to the manuscripts:—Letters to his sister, and other bosom-friends; a long and most affecting PRAYER, (written when he was about twenty-five years old,) imploring the Divine blessing upon the sufferings of illness, full of evangelical humility, and the adoring of *sovereign* grace, and with scarcely the faintest tinge of a popish implication, a meditative act of communion with the God of holiness and redemption, (*and it has been often printed, both separately and in the editions of the Thoughts*;) several treatises, mathematical, physical, moral, and sacred, among which is a copious essay on the *Art of Persuading*, which every preacher of the Gospel might read with signal advantage.

The volumes are elegantly printed, exemplarily correct, and enriched with *fac-similia* of Pascal's hand-writing, and of a beautiful portrait, taken by one of his friends, in red chalk, on the inside board of a book, when M. Pascal was in about his twenty-sixth year.

Immortality; its Real and Alleged Evidences: being an Endeavour to ascertain how far the Future Existence of the Human Soul is discoverable by Reason. By I. T. Gray, Ph. D. London: G. and J. Dyer. 1843. pp. 32.

Notes of Lectures on Future Punishment. By H. H. Dobney. London: Ward. 1844. pp. 96.

PROTESTANTISM has often been reproached by Romanists, on account of its negative character. Because our protest consists in great part of a renunciation of certain dogmas retained by Papists, our religious system is charged with a strong tendency towards general unbelief. This is an objection which carries with it no little weight in the estimation of the constitutionally timid,—persons whom, on account of their certain degree of innate cowardice, Coleridge sportively describes as “born tories.” For such, negation has but few charms. Hence, we find that in France, and some other popish countries, the churches are thronged by the women, and almost deserted by the men. The stronger sex of the French nation are found to be far more difficult of recovery than the weaker, from the mania of infidelity which seized all during the Revolution. The general preponderance of Protestants in the northern, and of Papists in the southern portions of Christendom, is a fact of the same kind. The hardier races are mostly for Geneva; the feebler for Rome. Buddhism descended from the mountains of Thibet, to attack the more positive creed of Hinduism. Even the Saviour himself opened the reformation of the first century in the northerly regions of Galilee. Many other illustrations might be added, to show that the softer climes are not the natural homes of religious revolution.

The fact that the negative character of Protestantism is a vulnerable point, is one of which Romish controversialists are fully aware. They never neglect appeals to the *fears* of their hearers or readers. Milner, for instance, urges, again and again, the consideration, that if Protestants be in the right, the Romanist may still be safe; but that if *his* church have truth on her side, every heretic must expect to be dealt with “as a heathen man and a publican.” We ourselves are wont to argue analogously with Deists and Socinians, and we do so, as professing a creed more positive than theirs. Of course, the probabilities of the assumption are of very different value in the two cases. The fact of a revelation, and the doctrine of the atonement, are far more capable of proof than the dogma of infallibility or transubstantiation. Considered *logically*, therefore, or as an appeal to the *reason*, the argument is, we think, very strong, as used by evangelism against rationalism; and very weak, as employed by Rome against Geneva.

In a *rhetorical* point of view, however, or regarded as an appeal to the passion of fear, its force is much the same in both cases. It is not to be expected, therefore, that *Rome* should abandon it, merely on account of its logical unsoundness in her hands. She has often found a paste-board fiend answer her purpose, nearly as well as a real one. Accordingly, the dogma of the impossibility of salvation out of the church, has been zealously pressed into her employ, and has often done her good service. It has frightened many into her ark of safety, and deterred more from quitting it. It may even be said to be her "*articulum stantis vel cadentis ecclesiæ*." The absurdities of her system are so many and so glaring, that were she to relax but one hair's breadth of this iron article of her creed, revolt would instantly roar through every street of Babylon. We may be reminded, indeed, that the dogma of infallibility rather is the corner-stone of the Romish faith, and there can be no doubt that theoretically it is so. Practically, however, we think that Rome's daring assumption of a monopoly of mercy, is the main buttress of her power. The latter is, it is true, only a corollary from the former: but it is for the sake of the deduction chiefly, that the principle is maintained. She would dictate as an oracle, because she would thunder like a god. The keys that hang at his girdle, are the true symbols of the fisherman's power. The "*anathema sit*," appended to all her decrees, is the talisman by which Rome works her enchantments. Let her blot these two words, and her parchments are but soiled sheepskin: every dogma of the Tridentine fathers would at once become an open question. She is far too wise to forget that laws without *sanctions*, either real or fictitious, stand but small chance of obedience. No wonder, then, that she clings to her exclusive principle with so tenacious a grip. It is the breath of her nostrils. Accordingly, the subject of Chillingworth's immortal work was, we think, most happily chosen—"The Religion of Protestants a *Safe Way* to Salvation." The Reformation itself, which was comparatively feeble when occupied with an attack on the mere outworks of the Roman system, became signally triumphant, so soon as, by being made to hinge on the doctrine of justification by faith, or in other words, salvation without the church, it assailed the palladium itself.

Fear being thus the basis of Rome's power, it is easy to perceive that those Protestants, who by pushing negation to extremes, furnish real occasion for alarm, are, to the extent to which they pursue this course, playing into the enemy's hands. The Socinians and Rationalists have, probably, in this way, damaged the Reformation more than the Jesuits by their most subtle machinations. The nearer view of Rationalism which Dr. Pusey gained during his residence in Germany, was certainly not unconnected with the rise of the Tractarian movement in this country. Every truth has some bearing on our spiritual and everlasting

welfare. Hence, men naturally dread, lest those who volunteer to weed out the errors of their belief, should pluck up the young wheat also. The ruder the hand of the reformer, the more sensitive and quick are their apprehensions. The patient demands that the surgeon's hand shall be remarkable for judgment, and trembles to think of a hand only furnished with a knife. Even at the best, too, the deeper the operator cuts into the cancer, the nearer will he verge upon the flesh. And it is with men's creeds as with their bodies. A lady's hand, as well as an eagle's eye and a lion's heart, are at least as necessary for a reformer of churches as for a setter of bones.

With these views we earnestly deprecate the attempt of Mr. Dobney, in the sixth and seventh lectures of the course, whose title occupies the heading of this article, to undermine the doctrine of the eternal punishment of the wicked. We have bracketed Dr. Gray's pamphlet along with his work, because the reasonings of both are to a certain extent coincident.

Of the latter publication, seeing that Mr. Dobney goes over nearly the same ground, it will suffice to say, that while it displays competent scholarship, and challenges for its author considerable elegance of mind, it enters, as we think, upon a very grave discussion, too much in the spirit of an academic diletantism. Souls are serious matters; and it especially became Dr. Gray, who, in his introduction, confesses himself disposed to remove the doctrine of man's immortality from under the joint guardianship of reason and revelation, to the sole tutelage of the former, to display the utmost caution in flinging about his objections and scruples, as to his favourite's worthiness of the greatness he would thrust upon her. This he has not done. We think he has misconceived both the state of the question, and the force of the arguments he has undertaken to canvass. The burden of proof lies on the opponents of the doctrine; whereas he has throughout assumed that it rests with its defenders. He deems it to be unquestionable that an immaterial soul, totally distinct from the body, *does* exist. It remains, therefore, with the impugnors of its immortality to prove that it *ceases* to exist. Of this point Dr. Gray has lost sight throughout the discussion, although he seems to have caught a glimpse of it at the close, (p. 32.) His misapprehension of the arguments for immortality we shall endeavour to point out in our examination of Mr. Dobney's sixth and seventh lectures, (we pass by the others as being *generally* unobjectionable) because that gentleman has here trodden in his steps.

Mr. Dobney's theory may be thus stated in brief. I. The soul of man is naturally mortal. II. It is, however, capable of immortality. III. In regeneration it actually becomes immortal. IV. The souls of the unregenerate will exist for an indefinitely long period in a state of torment, but will ultimately become extinct.

Now the first observation that strikes us concerning this notable scheme is, that it is a manifest plagiarism. It is a Baptist pastor's edition, "carefully revised and emended," of the favourite speculation of a non-juring layman—Dodwell. Here is Dodwell's creed on the same subject. I. The soul of man (if considered without any new indulgence, beyond what it received at its creation) is naturally mortal. II. By virtue of a Divine *πνοη*, (i. e. the breath of life which God breathed into Adam's nostrils,) the soul is, however, qualified for the privilege of immortality. III. The soul thus qualified is farther capable of receiving a Divine *πνευμα*, (or spirit,) by which, as by a new and adventitious principle, such particular souls as shall receive it are actually immortalised. IV. This *πνοη* (or breath) is common to every man from the time of his first natural formation; but the *πνευμα* (or spirit) can now be conveyed no otherwise since the promulgation of the Gospel but by Christian baptism. V. All baptism is not capable of conveying the Divine immortalising Spirit, but such only as is administered in communion with the true bishop. VI. As for those who never receive the immortalising Spirit, by reason of their having lived under an absolute ignorance of the Gospel, their souls do, sometime or other, actually fall under annihilation. VII. As for those who (though acquainted with the Gospel yet) never receive the immortalising Spirit, by reason of any neglect or irregularity, particularly the want of episcopal communion or of communion with the true bishop, their souls are not indeed suffered to fall under annihilation, but are immortalised, by the extraordinary power and pleasure of Almighty God, to eternal punishment.

Even Dodwell's is not the editio princeps. The learned Edmund Chishull, who, in his "Address to the Clergy," maintaining a charge of heresy against Mr. Dodwell, fleshed his weapon in the body of this little innocent, with all the remorselessness of one of Herod's soldiers, and was generally thought to have despatched it outright, would not allow that his opponent was its genuine father. He traced its genealogy back to Socinus, who broaches his opinion of the soul's natural mortality in a private letter, to be found in the *Bibl. Frat. Pol.* tom. i. p. 454; and even to some Arabian heretics of the third century, whom Origen converted by his arguments, as recorded by Eusebius, *Eccl. Hist.* lib. vi. c. 37. We would not, however, press Mr. Dobney with this *argumentum ad verecundiam* farther. We are aware, that in theology, especially, an opinion is not the less likely to be true because it is not new. Let us see what he has to advance in behalf of the soundness of his theory.

His fundamental position is, of course, the natural mortality of the soul. Unless this be proved his whole scheme falls to the ground. Now we speak advisedly when we say, that after repeated perusals of his lectures, we have not lighted upon a tittle of evidence to show this.

That the soul is immortal, is, disguise it how we may, unquestionably a negative proposition, which can only be overturned by positive proof that it dies. A *materialist* honestly makes an attempt at the requisite proof, by maintaining that the soul is a delicate organisation of matter, and that in all organisms there is a tendency to dissolution. This, stated in a logical form, is an intelligible syllogism in Barbara. It is met by a disproof of the minor premise, or of the soul's materiality. But how does Mr. Dobney, who is an *immaterialist*, address himself to the task before him? Why, by practically assuming a major of portentous dimensions, (viz. all living things die) in order to make room in his minor for an *immaterial* soul. With Dr. Thomas Brown as our guide, we used to think that the soul's immateriality granted, its immortality follows at once, on account of there being no known precedent of annihilation, and nothing in nature that could lead us to expect it. But Mr. Dobney gravely reminds us, that the soul having had a beginning may of course have an end, (p. 62,) or in other words, that annihilation is not *impossible*, and thence jumps to the conclusion that the soul is naturally mortal.

Evading thus the direct proof of the soul's mortality, Mr. Dobney contents himself with urging Dr. Gray's doubts as to the validity of the arguments in favour of the opposite opinion, adding, however, the proofs drawn from Scripture to the list of the proscribed. His sixth lecture is occupied with a critique upon the evidence furnished by reason and revelation, in behalf of the soul's natural immortality. The first argument he examines, is that drawn from the immateriality of the soul. To this he objects, that it equally proves the immortality of brutes. But, surely, Mr. Dobney is not unaware that the immateriality of the soul rests on the fact of man's *personality*, as attested by human consciousness. Now the personality of brutes can never be proved, and therefore the parity he assumes falls to the ground. In reply to the argument from the general belief and desire of immortality, he urges with Dr. Gray that the former can prove only a common origin, and that the latter would equally prove the universality of happiness. We accept his concession of the common origin of the belief in immortality, and confidently ask, whether, upon balancing the probabilities in favour of the Divinity and humanity of that origin, respectively, the preponderance does not rest with the former? The various and fantastic shapes which the belief assumes, (on which point he seems to lay stress,) no more invalidate the argument, than the thousand modifications of men's belief in a God, can enervate the analogous argument for the existence of the Divine Being. Immortality is the central point whence all their fancies radiate, and which, like the sun of a system, throws light upon them all. Our author is equally infelicitous in his treatment of the argument drawn from the universal *desire* for immortality. Concerning this, he says :—

"It has been well alleged, (viz., by Dr. Gray,) that the desire for immortality (even if the fact be admitted) can no more prove that it is the necessary portion of every individual, than the desire of happiness proves that it also is the inalienable portion of every one. It may be even safely granted, that the instinctive desire has been implanted by God; and even then it by no means amounts to proof that man is sure of it, any more than the instinctive desire of happiness, also implanted by God, proves that therefore every man is sure to be happy."

In reply to this, we would say, that the author mis-states the case with regard to the universal desire for happiness. The true inference from that desire is, not that happiness *will be* co-extensive with the human race, but that it *has been*. The former would of course be untrue; the latter is a historical fact. The desire is in *both* cases best accounted for, by assuming the reality of its object: but in the one instance the reality belongs to the past; in the other to the future. Mr. Dobney and Dr. Gray think, that the desire of happiness is explained, by supposing that happiness is *within the reach* of the subjects of this desire. That this is not the true method of accounting for it, and that our own is, the case of the fallen angels shows, who "walk through dry places seeking rest and finding none." They desire happiness because they have once tasted it, not because they will ever taste it again. This case, therefore, of the desire for happiness, by no means supports Mr. Dobney's notion of a contingent immortality. His citation in its favour of Rom. ii. 7, where the apostle speaks of "those who by patient continuance in well-doing *seek for* glory, honour, and immortality," (*sic*) by which last term he understands merely endless existence, will no better serve his turn, until his readers shall have been brought needlessly to believe the apostle guilty of such a palpable *Hysteron-proteron*, as his interpretation supposes. What would he himself think of a man who should stop him in the streets, to tell him that he was "*seeking for* a wig, a blue bag, briefs, a black robe, red tape, and a lawyer?"

The next argument examined by our author, is that founded on the *great capacities of the soul*. All that he has to say to this is, that the majority of men have *not* manifested great capacities. Now this we must, however reluctantly, set down as mere trifling. Difference in degree does not imply difference in kind. Honest Hodge and Newton are members of the *same* family; and if the powers of the one demand eternity for their developement, so do those of the other. The argument from the *tendency of the soul to perpetual progression*, is treated with the same nibbling kind of criticism. Some men, we are gravely told, tend downwards "from the man to the brute, rather than from man to the Divinity." We say in reply, Take the *whole race*, trace its history; deny, if you can, the steady, onward march of *human nature*, the very antithesis of the mute creation in this respect, and then, and not till then, the argument may be abandoned. The downward tend-

ency of some minds may be accounted for, otherwise than by assuming the soul's mortality; the upward growth of others, and of the whole race, only by supposing the deathlessness of the spirit of man. The vanguard and the rear are separate parts of the same army, not two different hosts. And even his mechanics might have taught Mr. Dobney, that a body once put in motion will move forwards *for ever*, if its velocity throughout any given space be uniform. As for the author's assertion, (which would be far more pertinent if true) that we see progression in some animals below man, we deny it altogether, and demand instances. The histories of Canine, Simian, and Elephantine advancement, have, as far as we know, yet to be written.

The argument drawn from the instances in nature, of seeming reviviscence after temporary death, of course, brings no conviction to Mr. Dobney's mind. We should marvel if it did. It was never framed against *his* school, but against a far larger section of the doubters. It is, as Dr. Gray rightly states, an argument from analogy (not to prove immortality, but) to silence the objections of those who urge the phenomena of death as fatal to a belief in a future state at all. Most men, when once satisfied that a soul has weathered the storms of Cape Death, will allow her safe range in the still waters of eternity. Mr. Dobney is peculiar. He doubts not, with us, that the patient will survive amputation, but would like to be satisfied that so soon as all is over he will not die of himself! A similar line of remark applies to his exceptions drawn from *the present anomalous aspects of the moral world*, since he admits that this proves a future state.

Our author next proceeds to canvass the Scripture evidence for the immortality of the soul. On the account of man's creation, in which it is said, (Gen. ii. 7) that "God breathed into man's nostrils the breath of life, and man became a living soul," he remarks, that in other passages, (*e. g.*, Gen. vii. 15, 22,) the "breath of life" is attributed to the lower animals; and that in Gen. i. 20, these are also spoken of as possessing a "living soul." All this is, we think, beside the mark. The force of the text, as an argument, is in the words, "*man became a living soul.*" "Materialism," says Mr. Coleridge, "will never explain those words;" and we do not expect from Mr. Dobney better success. A *thing* was created into that which it was not before, and which none of God's other earthly creatures are ever said to have *become*,—a *person*. It is this which constitutes "the difference of expression when man is spoken of, and when the animals are."

Against the view that immortality is one of the attributes belonging to man, as having been created "in the image of God," our author cites 1 Tim. vi. 16, "God alone hath immortality." This he would interpret literally; forgetting that thus understood, it denies immortality not only to the lost but to the saved: not only to devils but to angels! We would remind him that the word *athanasia*, frequently in

Greek authors, denotes "existence without either beginning or end," and can only be so taken in this passage.

Mr. Dobney now quits the Old Testament and comes to the New :—

"What then does the New Testament reveal concerning immortality? We have not found it the inherent, absolute, and inalienable prerogative of man, as man, prior to our entering the school of Christ; what shall we find here? Much about 'life,' 'eternal life,' 'immortality,' but what? We will bring the various passages together, and then see to what conclusion they conduct us."—p. 70.

Accordingly he quotes all those texts (Matt. xxv. 46; Mark x. 30; John iii. 15, 16—v. 24—vi. 40, 47, 54—x. 28—xvii. 2; Rom. ii. 7—vi. 22, 23; Gal. vi. 8; 1 Tim. i. 16; Tit. i. 2; 1 John ii. 25—v. 11; Jude 21) which speak of "eternal life" as the portion of the righteous, and also those (John iii. 36; 1 Cor. i. 18; Rom. ix. 22; Phil. iii. 19; 2 Thess. i. 9; 1 Tim. vi. 9; Heb. x. 39; 2 Pet. ii. 12—iii. 7; Rev. xx. 14) which threaten "the second death," "destruction," "perdition," &c., to the ungodly. He thus states his views of these passages :—

"Of course we are not unaware of the common practice of explaining 'life' to mean happiness, and 'immortality' to mean an eternity of bliss; while 'destruction,' 'perdition,' 'death,' are explained to mean an eternity of miserable existence. Nor is it to be denied that 'life' is often used in the sense alleged. But that it is invariably used so, no one will affirm; while, on the other hand, it is frequently to be understood in its primary and common signification. Waiving, as I am compelled to do, all investigation into the precise force of the words, as used in the numerous passages now adduced, I present them merely as illustrative of the manner in which the Scriptures uniformly speak of the future portion of the two opposite classes of mankind—the pious and the ungodly. And it does seem to me, that unwarrantable liberty is taken when these words, touching the future state, are invariably taken in their secondary sense; their primary being set aside, chiefly because interpreters have previously determined that all men, without exception, are immortal; which assumption, of course, necessitates their seeking for some other than the natural interpretation, when *immortality* is promised on the one hand, and *destruction* threatened on the other."—p. 71.

Mr. Dobney is dissatisfied with the common interpretation of such texts. Is his own preferable? He would explain them literally. The words "eternal" and "everlasting" are important terms in most of them. For the sense he attaches to these and other like terms of duration, we must turn to his seventh lecture, where we find the following lexicographical gem :—

"Even when these words are used in their extremest sense, they do not teach that the object to which they relate must therefore endure for ever; their force being this, and no more than this, that what is predicated shall endure so long as the object of which it is predicated shall continue."—p. 75.

This new definition of the terms *αιωνιος*, *aïdios*, *εις τους αιωνας*, *εις τον αιωνα*, *לְעוֹלָם*, &c., was evidently ground out of a logical and not a philosophical mill, in answer to the question, "What *one* meaning can be put upon (we intend no *double entendre*) these words, which shall allow a strictly literal interpretation of every text in which they are employed? And we must confess that so cleverly has the problem been solved, that the only fault we can find with the result is, that instead of a necessity for some half-dozen cases of catachresis, (Gen. xiii. 15; Ex. xii. 14—xxi. 6—xvii. 18; Lev. xxv. 46; Josh. iv. 7; 2 Kings v. 27, &c.) we are only presented with as many scores of most edifying truisms, with here and there a stray contradiction in terms. Thus, "the everlasting God" (Gen. xxi. 33) is, "the God who shall endure so long as he shall continue." His "everlasting kingdom" (Ps. cxlv. 13) is, "a kingdom that shall endure so long as it shall continue." "The righteous shall go into life eternal," (Matt. xxv. 46,) means, "the righteous shall go into life that shall endure so long as they continue." The words, "who shall be punished with everlasting destruction," (2 Thess. i. 9,) may be thus rendered, if both the terms "everlasting" and "destruction" are to be interpreted according to our new mystagogue's canons, "whose souls, by way of punishment, shall endure annihilation so long as they shall continue."

But we forbear. We tremble to think of the lengths to which our author's reasonings would naturally lead us. They not only provide the ungodly with another Saviour than Christ (viz., ultimate annihilation) from eternal doom, but they just as certainly rob the righteous of everlasting bliss; for not content with denying, that reason furnishes proof of the immortality of a single soul, he precludes the possibility of revelation's establishing it even as regards the saints, by emasculating the only terms in which it could be taught. We might ask him, were it necessary, what neglected Suidas, or Hesychius, or Phavorinus, he has to allege for his new meaning of "co-during," instead of "ever-during," which he attaches to the terms in question? But we anticipate the apprehension that there would be all too cruel an *auto de fê* of ingenious speculations, were such bigoted old gentlemen to be allowed to "rule the roast." Common sense will do stern justice by Mr. Dobney's theory; and we, for our parts, shall weep no tears of grief. Nothing would distress us more than that the churches of Britain should be afflicted, like those of America, with the pestilence of universalism in any shape whatever.

In laying down our pen we would only add, that whilst for the opinion presented and defended in these lectures of Mr. Dobney we feel no manner of respect, the advocate is one to whom, without flattery, we can say, "Talis cum sis utinam noster *omnino* esses."

The Public and Private Life of Lord Chancellor Eldon, with Selections from his Correspondence. By Horace Twiss, Esq. 8vo. 3 vols. London: John Murray. 1844.

WHATEVER view may be taken of the political principles of which the late Lord Chancellor Eldon was the type and champion, there can exist but one opinion as to the claim which his well-written "Life" has to the attention of every Englishman. With those principles we are not suspected of having any sympathy, and their very rapid decline has rendered the persons who maintain them the objects of pity rather than of aversion. Lord Eldon was no ordinary man; and it would have been to us the occasion of deep regret had no adequate record of his remarkable life been preserved. This regret we are not doomed, however, to suffer, his intelligent and industrious biographer having succeeded in preserving in the volumes before us an instructive and interesting narrative of the private, professional, and political life of a man, whose name will hereafter serve to designate an epoch in English history.

There have been those who contrived to keep themselves for a time before the eyes of the nation, to charm and dazzle by their eloquence, to surprise by their professions and efforts, and anon disappoint and vex by their failures, creating admiration by their varied endowments, and disgust by their abuse of them. Over their tombs friendship has not been seen to weep, nor enmity heard to triumph. Not only have such men been—such men are. Lord Eldon was not of this class. He was throughout his long life a sincere and honest man, pursuing his straightforward course, never deceiving his opponents by honeyed accents of praise, nor betraying his party in the hour of weakness, like some who serve, or *wish to serve*, under every administration. You always knew what the man stood for, and where to find him. There was no danger, if you were his political opponent, that he would approach you with a deceptive smile, or a servile obtrusion of service; there was no possibility of meeting him in your camp spying out the means of some ungenerous attack. He was the avowed, determined, and honourable foe, standing before you ready for battle.

No one can fail to read without deep interest and pleasure the history of a man who spent eighty years in the steady pursuit of a great and honourable end,—who rose from comparative obscurity in a provincial town, to the dignity of lord high chancellor of England,—who for a long time enjoyed the confidence of, and was mixed up with the political movements of, his age, of which indeed he might say, *magna pars fui*,—whose legal lore was so extensive,

that another great lawyer* regarded the life of a man as scarcely sufficient to acquire it,—whose moral character was free from those vices which would have tarnished the highest fame,—and who was the faithful friend and the affectionate relative.

We are glad to find that Mr. Horace Twiss was furnished with such abundant materials for the completion of his task, and that he has used them so well. These materials were the letters of Lord Eldon to his brother, Lord Stowell, and other relatives, (and few more systematic and indefatigable letter-writers ever lived;) a collection of letters to Lord Eldon from George III., George IV., Queen Charlotte, Queen Caroline (when Princess of Wales,) and from the other members of the royal family; a manuscript book of anecdotes and observations, noted down by Lord Eldon; manuscripts by the present Earl; the notes made by Mr. Farrer, (the master in Chancery,) of conversations with the deceased Earl, shortly before his death; and, besides other contributions, those four spirited and interesting articles, published in the *Law Magazine*, Nos. 41 to 44, the able author of which was supplied with much authentic information upon points of fact, by one of Lord Eldon's official secretaries and confidential friends.

Never was biographer more amply provided with the *materia scribendi*; his table must have been furnished to his heart's content; and he evidently went to his work conscious of his strength, and full of love for his theme. We have, as the result, what we regard as a model of memoir-writing. There is a rich supply of materials, an exuberance of anecdotes: the man is traced along his path, step by step, from youth to old age. His public course is surrounded by the scenes through which he passed; and his private life faithfully depicted, as it was spent in the bosom of the family; besides which, the author "has ventured to introduce some general notices of several persons connected with Lord Eldon, as well as of those eminent men, now no more, who at any period of his chancellorship were leaders of the administration, in either house of parliament, or judges of any branch of the English court of Chancery." The style of the biographer is unaffected simplicity; his words are neither too many nor too few; and his admiration of the man whose talents and virtues he records being unbounded, he appears to have summoned his energies to their exposition and defence.

It is not our design to give a sketch of the long life whose history is before us,—this has been already done in the numerous reviews which have anticipated us, from the daily sheet to the bookish quarterly; and, were it not done, we are rather anxious to select for notice a few of the more remarkable features of Lord Eldon's biography, than to

* Sir E. Sugden.

record the minute details of a history which had so much in common with that of every industrious pains-taking man who has passed from a humble station through the several grades of official life to the woolsack. The order and dates of the leading events of Lord Eldon's life cannot be given in a more condensed form than in the inscription on the mural monument in Kingston Chapel, where he lies buried :—

"The Right Honourable Sir John Scott, Earl of Eldon, born at Newcastle-on-Tyne June 4th, 1751, died in London, January 13th, 1838, in the 87th year of his age. In 1766, Mr. John Scott entered at the University College, Oxford, of which he became a Fellow in 1767. Having married, Nov. 19th, 1772, Elizabeth, eldest daughter of Aubone Surtees, Esq., of Newcastle-on-Tyne, he entered, in 1773, as a student in the Middle Temple, was called to the bar in 1776, and was called within the bar, by a patent of precedence, in 1783. In 1787, Mr. Scott was made Chancellor of the bishopric and county palatine of Durham. In 1788 he was Knighted, and appointed Solicitor-General; and, in 1793, was appointed Attorney-General. After having sat in four Parliaments, as a member of the House of Commons, he was created a Peer, July 18th, 1799, by the title of Baron Eldon, of Eldon, in the county palatine of Durham, and on the following day was appointed Chief Justice of the Common Pleas. On the 14th April, 1801, Lord Eldon was appointed Lord High Chancellor of Great Britain; he resigned that office, February 7th, 1806, but was re-appointed, April 1st, 1807, and continued to hold the Great Seal until April 30th, 1827, being altogether a period of nearly twenty-five years. On the 7th July, 1821, he was created Earl of Eldon, in the county palatine of Durham, and Viscount Encombe, of Encombe, in the county of Dorset. Lord Eldon was the youngest brother of the Right Honourable Sir William Scott, judge of the High Court of Admiralty, &c., who was created Baron Stowell, July 17th, 1821, and who died, January 28th, 1836, in the 91st year of his age. The office of Steward of the University of Oxford was held by Lord Eldon from 1801 until his decease."—Vol. iii. p. 311.

To our thinking, the effort of the biographer to trace a connexion of the family of John Scott with the ancient house of the Scotts of Balweary, is in bad taste. The grandfather of Lord Eldon was a clerk in the office of a coal-fitter, and his son, William Scott, was a coal-fitter, a sort of agent between the coal-owner and the shipper, a substantial and respectable member of society, but certainly in that station which rendered his relation to the Scotts of Balweary exceeding dubious, or of very little advantage. But Horace Twiss is a lawyer, and may have simply obeyed his instructions.

Lord Eldon had not the honour of high lineage, but he had the greater honour of raising himself, by his own efforts, to the highest station which a British subject can occupy.

The early part of the biography of Lord Eldon leads us to the school of Mr. Moises, a master of the olden time, whose scholars had all the benefit of a due and ample supply of the master's ferula, but who yet appears to have been a pains-taking and conscientious man. It tells of the various tricks performed, and scrapes entered into, and got out of, by "Jack," who appears always to have had a good share of

keen dry humour, and to have enjoyed his joke, whether verbal or practical; it tells of William Scott, his brother, (afterwards Lord Stowell) obtaining a scholarship in Oxford, and of "Jack" being sent up to his brother, who could "do better for him" there than if he had remained in Newcastle; and it recites various proofs of the very loose discipline of that celebrated university, of which Scott became a member, and from which Dissenters have the honour to be excluded. Here is an instance:—

"Mr. John Scott took his Bachelor's degree in Hilary Term, on the 20th of February, 1770. An examination for a degree in Oxford, he used to say, was a farce in my time. I was examined in Hebrew and in history. 'What is the Hebrew for the place of a skull?' I replied, 'Golgotha.' 'Who founded University College?' I stated (though, by the way, the point is *sometimes doubted*), that 'King Alfred founded it.' 'Very well, Sir,' said the examiner, 'you are competent for your degree.'"

The moral character of the university at this time seems to have been worthy of its intellectual *status*.

"In the middle of the last century, Oxford saw at least as much of hard drinking as of hard study. The Anecdote Book tells a story of a Doctor of Divinity, whom Mr. John Scott saw trying, under the influence of some inspiration much stronger than that of the Pierian stream, to make his way to Brazenose College, through Ratcliffe Square. He had reached the library, a rotunda then without railings; and, unable to support himself, except by keeping one hand upon the building, he continued walking round and round, until a friend, coming out of the college, espied the distress of the case, and rescued him from the orbit in which he had been so unsteadily revolving."

Mr. Scott's marriage took place before the term of his collegiate studies had expired, under circumstances which comported very badly with the grave and staid character he afterwards acquired. On the night of the 8th of November, 1772, he eloped with Miss Surtees, the daughter of a gentleman of Newcastle, whose social position appears to have been somewhat higher than that of his own family; and the future barrister and Lord Chancellor appears often to have experienced some of the painful results of his own conduct.

"I got," said he to Mrs. Forster, "into a dilemma with our cause at Lancaster. The plaintiff was a farmer, of some substance, (amazingly fond these people are of going to law) and the other party was son of a farmer, of some substance also, who had run off with the daughter of the plaintiff, and it was for damages for loss of her services this action was brought. Well, the instructions the farmer gave me were these: 'Mind, lawyer Scott, you are to say that the man who runs away with another man's daughter is a rascal and a villain, and deserves to be hanged!' 'No, no, I cannot say that.' 'And why not? why can't you say that?' 'Because I did it myself; but I will tell you what I will say—and I will say it from my heart—I will say, that the man who begins domestic life by a breach of domestic duty, is doubly

bound to do every thing in his power to render both the lady and her family happy in future life; that I will say, for I feel it.' Well, he was obliged to give up that point; and the jury, after a deliberation of nine hours, gave a verdict for £800 damages."—Vol. i. p. 164.

During the residence of Mr. Scott and his lady in Oxford, they had the acquaintance of Dr. Johnson, of whom some characteristic anecdotes are related.

"I had a walk in New Inn Hall Garden, with Dr. Johnson, Sir Robert Chambers, and some other gentlemen. Sir Robert was gathering snails, and throwing them over the wall into his neighbour's garden. The Doctor reproached him very roughly, and stated to him that this was unmannerly and unneighbourly. 'Sir,' said Sir Robert, 'my neighbour is a Dissenter.'—'Oh! said the Doctor, 'if so, Chambers, toss away, toss away, as hard as you can.'"

"The Doctor was frequently, apparently, very absent. I have seen him standing for a very long time, without moving, with a foot on each side the kennel which was then in the middle of the High-street, Oxford, with his eyes fixed on the water running in it."

Johnson used to drink tea sometimes with Mr. and Mrs. Scott, the latter of whom mentions that, on one occasion, she had the honour to help him to *fifteen cups*.

Had a living become vacant during Scott's year of grace, he would have entered 'the church,' but this event not occurring, he determined on a profession for which he was evidently much better fitted. He now, by a systematic and self-denying pursuit of his legal studies, unparalleled perhaps in the history of his profession, laid the broad and deep foundations of his future fame.

"As the time now approached when he was to be called to the bar, it became necessary for him to provide himself with an abode in London. In his latter life, as he was one day passing through Cursitor-street with Mr. Pensam, his secretary of bankrupts, he pointed to a house in that street, and said, 'There was my first perch. Many a time have I run down from Cursitor-street to Fleet-market' (then occupying the site which is now called Farringdon-street) 'to get sixpennyworth of sprats for supper.' . . . His health was at first unequal to the severe labour which he imposed upon himself after his marriage; and his appearance soon betokened that he was studying 'not wisely, but too well.' He used to relate, that in 1774, when he and Mr. Cookson, another invalid, were returning to Oxford from Newcastle, where they had been to vote at the general election for Sir Walter Blackett and Sir Matthew White Ridley, the cook of the Hen and Chickens inn, at Birmingham, which they reached about eleven at night, insisted upon dressing something hot for them, saying, she was sure they would neither of them live to see her again. A medical friend thought it necessary to remonstrate with Scott, and enforce the necessity of some abatement in his severe application. 'It is no matter,' answered he: 'I must either do as I am now doing, or starve.' Pursuing the advice of Lord Coke, he read 'non multa, sed multum.' He rose at the early hour of four in the morning; observed a careful abstinence at his meals; and, in order to prevent the invasion of drowsiness, studied at night with a wet towel round his head. He was wont, in his later life, to recur to those days as not unhappy, though laborious."

We intend no disrespect to the legal profession when we say, that Lord Eldon was a lawyer, and nothing more. His respect for law—we mean of course the law of these countries—amounted to veneration. The Romanist never had a greater belief in the *lex non scripta*, nor the Protestant divine more unreserved admiration of “the Bible and the Bible alone,” than had our Lord Chancellor for the whole body of English law. It seems to have been the ambition of the late Francis Horner, and the professed object of Jeremy Bentham, to apply the great principles of justice and equity to our statutes, and so to modify or remodel them, as to render the correspondence complete, (with what success it is quite beside our present object to inquire;) and such designs, if they could be realised, would secure for British law a far higher degree of respect than that law can at present receive. By Lord Eldon such ideas would have been regarded as the most awful presumption. He loved all the laws that were found in the statutes at large; the idea of inquiring how far they were founded on the principles of eternal truth, would have appeared to him a shocking profanity. We have heard of Hindoos who placed the East India Company among the objects of their worship, and we have been tempted to think that the highest legal officer in England has given a sort of sanction to their idolatry. If there is no such word as *lex latia*, there certainly ought to be one, as it is absolutely wanted to designate the passion by which Lord Eldon was distinguished.

The legal erudition of Lord Eldon has frequently been the subject of eulogium; men of all parties having agreed to describe it as really astonishing, both for volume and accuracy. Our wonder in beholding this vast edifice of learning must cease, when we notice the care and labour which were employed in laying its foundation, and the lengthened perseverance with which the structure was afterwards completed.

We have already noticed the hard work and self-denial of the law student before he was called to the bar; and a further indication of the labour with which the young aspirant pursued his legal studies, occurs in the letter which, many years afterwards, when that labour had been crowned with success, he wrote to Mr. Farrer, on a course of study for the bar, and from which we extract the following passages:—

“I know from long personal observation and experience, that the great defect of the Chancery bar is its ignorance of common law and common law practice; and, strange as it should seem, yet almost without exception it is, that gentlemen go to a bar where they are to modify, qualify, and soften the rigour of the common law, with very little notion of its doctrine or practice. Whilst you are with Abbott, find time to read Coke on Littleton again and again. If it be toil and labour to you, think as I do when I am climbing up to Swyer or to Westhill,* that the world will be before you when the toil is over; for so the law world will be, if you make your-

* High grounds at Encombe, commanding extensive views.

self complete master of that book. At present lawyers are made good cheap, by learning law from Blackstone and less elegant compilers; depend upon it men so bred will never be lawyers, (though they may be barristers,) whatever they call themselves. I read Coke on Littleton through when I was the other day out of office, and when I was a student I abridged it. To a Chancery man, the knowledge to be obtained from it is peculiarly useful in matter of titles. If you promise me to read this, and tell me when you have begun upon it, I shall venture to hope that, at my recommendation, you will attack about half-a-dozen other very crabbed books, which our Westminster Hall lawyers never look at. Westminster Hall has its loungers as well as Bond-street. Before you allow yourself to think that you have learned equity pleading with your Chancery pleader, remember to make yourself a good conveyancer, in theory and practice. I venture to assure you, without qualification upon the positiveness with which I so assure you, that if you are such, you will feel yourself in the Court of Chancery vastly above your fellows. This I know, from my own personal experience, that being, by the accidents of life, thrown into a conveyancer's office, I have never known, in a long life in Chancery, how sufficiently to value the advantages that circumstance has given me. When you are learning to draw equity pleadings, you may be learning this also in your father's office. But you must labour at it till you can speak and dictate conveyances, of every species; and this can only be learned by going through the drudgery of copying. I wrote some folio books of conveyances, and I strongly advise you to do the same. The conveyancing precedents have been formed and modelled so as to make all their provisions square with the rules of law, as modified by decisions in equity; and, unless I deceive myself, after you have enabled yourself to dictate the different species of conveyances, and by that time have thought that it was a mere work of dull labour, with nothing of theory or science to recommend it to serious attention, you will find that from and after that moment you will read no Chancery case, nor hear any Chancery decision, which will not appear to illustrate and open the meaning of all the phraseology, dull and technical as it may seem, of the conveyancer's language."—Vol. ii. p. 51.

As the result of his industrious application of powers which naturally prepared him for eminence in his profession, Lord Eldon—to quote the language of a rival successor—

"Became one of the most thoroughly learned lawyers who ever appeared in Westminster Hall, if not the most learned; for, when it is recollected that the science has been more than doubled in bulk, and in variety of subjects has increased fourfold, since the time of Lord Coke, it is hardly possible to question his superiority to that great light of English jurisprudence, the only man in our legal history with whom this comparison can be instituted. A singular instance of his universality, and of the masterly readiness with which his extensive learning could be brought to bear upon any point, was once presented in the argument upon a writ of error in the House of Lords. The case had run the gauntlet of the courts, and the most skilful pleaders, as well as the most experienced judges, had all dealt with it in succession; when he, who had not for many years had the possibility of considering any such matters, and had never at any time been a special pleader, at once hit upon a point in pleading which appeared to have escaped the Holroyds, the Richardsons, the Bayleys, the Abbotts, the Littledales; and on that point the cause was decided."—Brougham's Sketches, vol. ii. p. 65.

It is, however, a humiliating fact, that the professional success of this learned lord was not the pure result of the learning which he had

amassed, apart from other qualifications of inferior character. Indeed, all the law he had collected might have proved but so much "learned lumber in his head," had he not had that tact which enabled him at once to improve the opportunity of advancement, to compete with the acuteness and humour of his professional opponents, and to impart to the non-professional public some inkling of his superior learning and skill. Our meaning admits of easy illustration, by the story of the Clitheroe election case, which is thus related by Lord Eldon himself:—

"One morning, about six o'clock, Mr. Curzon and four or five gentlemen came to my door and awoke me; and when I inquired what they wanted, they stated that the Clitheroe election case was to come on that morning at ten o'clock, before a committee of the House of Commons, that Mr. Cooper had written to say he was detained at Oxford by illness, and could not arrive to lead the cause, and that Mr. Hardinge, the next counsel, refused to do so because he was not prepared. 'Well, gentlemen,' said I, 'what do you expect me to do, that you are here?' They answered, 'they did not know what to expect or to do, for the cause must come on at ten o'clock, and they were totally unprepared, and had been recommended to me as a young and promising counsel.' I answered, 'I will tell you what I *can* do: I *can* undertake to make a dry statement of facts, if that will content you, gentlemen, but more I *cannot* do, for I have no time to make myself acquainted with the law.' They said that must do. So I begged they would go down stairs, and let me get up as fast as I could. Well, I did state the facts, and the cause went on for fifteen days. It found me poor enough, but I began to be rich before it was done: they left me fifty guineas at the beginning; then there were ten guineas every day, and five guineas every evening for a consultation—more money than I could count. But better still, the length of the cause gave me time to make myself thoroughly acquainted with the law.' The remainder of the story is more circumstantially related by Mr. Farrer, from Lord Eldon's own narrative to him, communicated in the course of the conversation before referred to.

"On the morning on which the counsel for the petitioner was to reply, Hardinge came into the committee-room, meaning to reply. I saw the members of the committee put their heads together, and then one of them said, 'Mr. Hardinge, Mr. Scott opened this case, and has attended it throughout, and the committee think that, if he likes to reply, he ought to do so. Mr. Scott, would you like to reply?' I answered, 'that I would do my best.' I began my speech with a very bad joke. You must know that the leading counsel on the other side, Douglas, afterwards Lord Glenbervie, had made one of the longest speeches ever known before a committee, and had argued that the borough of Clitheroe was not a borough by prescription, for it had its origin within the memory of man. I began by saying, 'I will prove to the committee by the best evidence that the borough of Clitheroe is a borough by prescription; that it had its origin before the memory of man. My learned friend will admit the commencement of this borough was before the commencement of his speech; but the commencement of his speech is beyond the memory of man—therefore the borough of Clitheroe must have commenced before the memory of man.' We were beaten in the committee by one vote. After this speech, Mansfield, afterwards Sir James Mansfield, came up to me in Westminster Hall, and said he heard that I was going to leave London, but strongly advised me to remain in London. I told him that I could not; that I had taken a house in Newcastle; that I had an increasing family; in short, that I was compelled to quit London. Afterwards

Wilson came to me, and pressed me in the same manner to remain in London; adding, what was very kind, 'that he would ensure me £400 the next year.' I gave him the same answer as I had given Mansfield. However, I did remain in London; and lived to make Mansfield chief justice of the Common Pleas, and Wilson a puisne judge. 'I can't understand,' said Mr. Farrer to Lord Eldon, 'why Hardinge refused to open the petition: do you know?' 'Because he had not read his brief, I suppose,' was the reply."

To show that Lord Eldon's rapid success was due not exclusively to his legal lore, we adduce the following anecdote:—

"The following story is current at the bar, of Mr. Scott's first success on the circuit, in a civil action. The plaintiff was a Mrs. Fermor, who sought damages against the defendant, an elderly maiden lady, named Sanstern, for an assault committed at a whist-table. Mr. Scott was junior counsel for the plaintiff; and when the cause was called on, his leader was absent in the Crown court, conducting a government prosecution. Mr. Scott requested that his cause might be postponed till his leader should be at liberty; but the judge refusing, there was no help, and Mr. Scott addressed the jury for Mrs. Fermor, and called his witnesses. It was proved that at the whist-table some angry words arose between the ladies, which, at length, kindled to such heat, that Miss Sanstern was impelled to throw her cards at the head of Mrs. Fermor, who (probably in dodging to avoid these missiles) fell, or slipped from her chair to the ground. Upon this evidence the defendant's counsel objected that the case had not been proved as alleged; for that the declaration stated the defendant to have committed the assault with her *hand*, whereas the evidence proved it to have been committed by the cards. Mr. Scott, however, insisted that the facts were substantially proved, according to the averment in the declaration, of an assault committed with the hand; for that in the common parlance of the card-table, the hand means the *hand of cards*; and thus that Miss Sanstern, having thrown her cards in Mrs. Fermor's face, had clearly assaulted Mrs. Fermor with her *hand*. The court laughed; the jury, much diverted, found the plaintiff's allegations sufficiently proved; and the young counsel had the frolic and the fame of a verdict in his favour." —Vol. i. p. 124.

And this:—

"I was about to join the Northern circuit in 1815, when the late Mr. Bell took me to one of Lord Eldon's levees. On my first introduction, Lord Eldon accosted me thus: 'So you are going to join my old circuit; you will, perhaps, be surprised to hear that I was first brought into notice on that circuit by breaking the Ten Commandments!' I should have supposed him to mean that he had read his briefs on Sunday; but there was that good-humoured gleam of the eye, which every one who recollects him will understand, and which puzzled me. He continued, 'I'll tell you how it was. I was counsel in a cause, the fate of which depended on our being able to make out who was the founder of an ancient chapel in the neighbourhood. I went to view it. There was nothing to be observed which gave any indication of its date or history; however, I observed that the Ten Commandments were written on some old plaster, which, from its position, I conjectured might cover an arch. Acting on this, I bribed the clerk with five shillings, to allow me to chip away a part of the plaster; and, after two or three attempts, I found the key-stone of an arch, on which were engraved the arms of an ancestor of one of the parties. This evidence decided the cause; and I ever afterwards had reason to remember, with some satisfaction, my having, on that occasion, broken the Commandments.'" —Vol. i. p. 126.

We must add the two following instances, which are really too good to be omitted :—

" 'Once,' said he, 'I had a very handsome offer made to me. I was pleading for the rights of the inhabitants of the Isle of Man. Now I had been reading in Coke, and I found there that the people of the Isle of Man were no beggars ;* so in my speech I said, 'The people of the Isle of Man are no beggars ; I therefore do not beg their rights, I demand them !' This so pleased an old smuggler, who was present, that, when the trial was over, he called me aside, and said, 'Young gentleman, I will tell you what ; you shall have my daughter, if you will marry her, and one hundred thousand pounds for her fortune !' That was a very handsome offer ; but I told him, that I happened to have a wife, who had nothing for her fortune, therefore I must stick to her.'

" In the December of this year, 1784, Dr. Johnson died. 'He was a good man,' said Lord Eldon to Mrs. Forster ; 'he sent me a message, on his death-bed, to request that I would make a point of attending public worship every Sunday, and that the place should be the Church of England.'"—Vol. i. p. 168.

" Bearcroft came down to the assizes at Carlisle with a special retainer of three hundred guineas, in a salmon fishery cause. I led the cause on the other side ; and, at our consultation on the preceding evening, we agreed never to ask a witness a question except in the language and dialect of Cumberland, which Bearcroft could not understand. Accordingly, when I began to cross-examine his first witness, who had said a great deal about the salmon, good and bad, which the fishery had produced in different seasons, I asked whether they were obliged to make 'ould souldiers' of any of them. These words, 'ould soldiers,' to be made out of salmon, puzzled Bearcroft, and he applied to me to give him an explanation of them. I told him that a counsel from London town, who had, as he had told us over-night, amused and instructed himself by reading Horne Tooke's '*Επεα πτερόεντα*,' could not surely be at a loss for the meaning of language ; and that, at any rate, it was not my business to assist, in the leading of a cause, my adversary, whose abilities and knowledge, &c., &c. He then applied to the judge for an explanation, who told him he could give him none, because he could not conceive what the words meant. After a squabble between the judge and myself, I explained ; but throughout the whole cause there was hardly a question asked by us which did not produce a similar scene. The jury were astonished that neither judge nor Bearcroft had wisdom to understand what they all so well understood ; and they inferred, from Bearcroft's extreme ignorance of what they all so well knew, that he had a rotten cause. We got a verdict, and Bearcroft swore that no fee should ever tempt him to come among such a set of barbarians as the Cumberland men again. N.B. An 'ould soldier' is made by hanging up in a chimney a salmon caught out of due season, when the fish is white, instead of red ; and it acquires in the chimney a colour like a soldier's old red coat half worn out."—Vol. i. p. 176.

* Lord Coke's words are, "The inhabitants of this isle are religious, industrious, and true people, without begging or stealing."—4th Inst., ch. 69, concluding paragraph.

THE PERIODICAL PRESS.

TIME was when the members of the magazine family were but few, and their opinions and proceedings exerted but a feeble influence on the popular mind in England. They were, it is true, regarded with affection and awe by literary men, young authors, and those aspirants after letters, who love to try their pens without revealing their names. The first-born of their literary progeny were often protected and sheltered by these grave and erudite personages, and the fate of many an aspirant to the honours of Parnassus was determined by their decisions. Boswell informs us, that the mighty mind of Johnson was not free from the influence of the Gentleman's Magazine, so that its coarse, tasteless vignette of the ancient gate of St. John's Close in Clerkenwell, (the place where that work was first printed) was looked upon, by him, with a mysterious interest, and that when he first visited London, and saw the spot where "Mr. Urban" commenced his work, he "beheld it with reverence!"

Yes, those were the high and palmy days of Editors. The mysterious "we" spoke like oracles, and their annunciations were listened to almost with religious deference. Literary censors then enjoyed a license most despotie, and "critics dared not criticise" the decrees of lettered infallibility.

Those days are gone, with the monopoly of the periodical press. Magazines are not now told by tens, but by scores and hundreds, weekly, monthly, and quarterly, of every colour, and of every sect in philosophy and letters, in politics and religion.

Such earnestness has taken hold of men of all parties and opinions, that they seek to give the public the full benefit of their respective sentiments in separate periodicals; and thus there issue from the press, at stated seasons, between two and three hundred publications of this now prolific and widely-spread family. It is impracticable and hopeless to be familiar with them all, unless indeed all the waking hours of each successive month be exclusively devoted to the perusal of their multifarious pages.

That portion of periodical publications devoted to theology, and questions of ecclesiastical polity and practice, is alone so extensive, as to forbid the hope that those who have only ordinary means and leisure should hear of their existence, much less become acquainted with their contents. Still, the intelligent observer of the "signs of the times," would desire to know something of the principles and proceedings of other bodies of Christians besides his own, as set forth in their respective organs, and of the character and contents of other periodicals, published by his own denomination, besides that for which he may happen to subscribe.

In some measure to meet this deficiency, it is the intention of the editor of this magazine to report, from time to time, something of the history and contents of the religious periodical literature of this country and America; stating such particulars as may be necessary to understand the general character of each journal, and also to bring out any circumstances or questions they may discuss which are likely to inform or interest his readers.

THE CHRISTIAN OBSERVER.—*Position of the Evangelical Church Party.*

This monthly journal is conducted, as its title-page declares, by "members of the Established Church." As it was one of the earliest, so for many years it was the ablest of religious periodicals, "not more distinguished by the soundness of its religious principles than by its genuine ability, judgment, and moderation." No other serial work of an evangelical character can boast of such a long line of illustrious contributors—illustrious alike for station, talent, and piety. William Wilberforce, Henry Thornton, Zachary Macaulay, and Lord Teignmouth, amongst statesmen; Mrs. Hannah More and Bishop Heber, amongst poets; Bishop Burgess, Thomas Scott, Josiah Pratt, and Charles Simeon, amongst divines; and Claudius Buchanan and Henry Martyn, amongst missionaries, are names of such eminence, as must confer distinction on any work to which they contributed. Mr. Zachary Macaulay conducted this miscellany till the close of 1816, when he consigned it to the hands of the Rev. C. C. Wilks, its present editor.

"Those hands are now weary," says that gentleman in his preface for 1844, "and we heartily hope for ourselves and our readers, that it will before long be found practicable to place the work under the conduct of those who are better able to do justice to it; and that new friends will come to its rescue, if, as we are told, it is still needed, and more than ever needed, according to its humble measure, in these days, when the doctrines of our holy faith, and of our beloved church, are in such imminent peril. It is no enviable position for a clergyman to have been for some years (as we are told) 'the father of the English periodical press;' and to have sacrificed to duties reluctantly undertaken, and personally irksome, many of the pleasing labours and the fair prospects of his own profession. Of late years especially, the differences of opinion, even among much-attached brethren, have made the conduct of a religious periodical work far from agreeable. About twelve years ago, when fierce political and ecclesiastical strifes were rife, when our great societies were convulsed with dissensions, and what were called 'the evangelical body in the church,' had lost something of that fraternal union which had hitherto prevailed amidst their minor differences, we sought to retire from our position, and to yield it to others; but we were urged back by many reverend brethren," &c. "At length, when the Tractarian controversy had set in, we wished more than ever to retire, but our friends thought that that was the time more than ever to keep at our post, and begin the new campaign which was opening upon the church. To our objections, some of them of a personal kind, the reply was, that the duty was plain, and we must make the sacrifice; and a new series was proposed, and was recommended by a list of influential signatures; but,

we regret to say, the experiment failed. We have been forced very unwillingly and painfully upon these statements : but we have penned them partly because it was right that the facts should be known, and we do not think our readers were aware of them, and partly as a personal apology ; for to all that any friend or foe to the work might say respecting its defects, we could say much more, knowing them better ; though if it had been more effectively supported, and its weight had not from necessity fallen too much upon an individual, there might have been many improvements, which we shall still rejoice to see effected. We have yet another reason, which is couched in what we said last year, that the evangelical party, as it is called, have never been duly attentive to what, by the blessing of God, might be achieved by the periodical press, beyond the range of directly religious topics, doctrinal or devotional remarks, and theological or ecclesiastical controversies. We speak not of individuals, for the evangelical clergy and laity number among them many men of extensive learning, and high mental ability ; but we refer to the mass of popular readers necessary to keep afloat a periodical publication."

We close our extracts with the opening paragraph of this preface to the *seventh* volume of the new series :—

"If we might judge by the many kind and encouraging letters which we receive, *The Christian Observer* has been, and continues to be, a publication of some value to the church of Christ, and especially to our branch of it, in these days of false doctrine and intestine strife ; but we regret to say that it is not substantially supported ; and that for some years it has pressed heavily in various ways upon an individual, who has persevered in his task because strongly urged to do so by many to whose opinions he paid deference, though with considerable personal sacrifice."

Whilst these passages reveal plainly enough the present condition of the evangelical party in the Church, we dare not for ourselves, nor for our readers, express or encourage any feeling of satisfaction in the troubles of able and devoted men, towards whom we have ever cherished the feeling of a holy brotherhood, though we think they have acted towards us like brethren "offended," who, Solomon says, "are harder to be won than a strong city ; and their contentions are like the bars of a castle."

For the gifted editor of the *Observer*, indeed, we only feel that sympathy which his long and laborious services demand ; for we, too, believe that his work has been very useful to many, not to Churchmen only, but also to Dissenters, who were amongst its most constant readers, till they were grieved and repelled by the invectives against them, which were too frequently found in its pages during the period when, to use his own phrase, "fierce political and ecclesiastical strifes were rife." Doubtless many grievous errors were committed and unholy tempers indulged on both sides under the influence of that exciting period. We are not, therefore, in a temper to rail against our Episcopalian brethren, or, as if we were guiltless, to "cast the first stone ;" still we must say, that we think their bearing towards us was haughty and unchristian, and we cannot but regard their present greatly humbled position, as the faithful chastisement of the Lord upon a party who

were content to insult and oppress their brethren in Christ, whom they knew were labouring at the greatest sacrifices to spread evangelical religion at home and abroad, and that, too, in order that they might uphold a secular establishment, and continue in church-fellowship with men of every grade of theological opinion, and of every variety of human character. The Lord forgive them that error! We shall be very happy to see them "repent and do their first works," and return again "to their first love," for assuredly it was better with them then than it is now.

THE EVANGELICAL MAGAZINE AND CHRISTIAN WITNESS.

On the projected Quarterly Review.

We need scarcely inform our readers that these are the oldest and the youngest of the pædo-baptist nonconformist journals. The one commenced in July, 1793, and the other in January, 1844. Large as the circulation of the former is, about 16,000 copies, the energy of the able editor of the latter has doubled that number for his new magazine, and it is highly probable that at the least 40,000 copies will be circulated monthly during the present year.

Dr. Vaughan of Lancashire College has issued the prospectus of *The British Quarterly Review*, the first number of which will appear in February. "On all political questions, without being pledged to any party, it will be the earnest advocate of social progress, as based on popular education, on moral and religious culture and, on the great principles of civil and religious freedom. With regard to religion, the principles of the work will be those associated with the names of Watts and Doddridge; but its pages will be enriched by contributions from able men of different religious connexions."

The announcement of this work has occasioned a considerable excitement to the editor, contributors and friends of the *Eclectic Review*. Into that controversy we shall not enter, further than to say that justice to a very large and increasing class of nonconformist ministers and gentlemen requires that the world should know that the extreme opinions which have been advocated in certain articles that have appeared in that most respectable periodical, are the sentiments only of a small section, and not of the dissenting body at large.

Respecting the policy of establishing a "Quarterly," our honoured brethren the editors of these two monthlies have given judgment in the December number of their respective Magazines; and we beg leave to place their opinions in parallel columns, as an amusing illustration of the homely proverb that "much may be said on both sides," though, in point of fact, we are persuaded "the doctors" would not "disagree" much, after all, upon the chief merits of the question.

EVANGELICAL MAGAZINE.

We have heard with high satisfaction of Dr. Vaughan's energetic efforts to realise this *desideratum* in our Nonconforming literature. For the last twenty-five years, the subject of a Quarterly Review has been talked of, at intervals, in various respectable circles, both in town and country. Serious difficulties, however, have always presented themselves when the undertaking has been fully or more partially discussed. The vital question—"Do the Dissenters require such an organ, and will they support it?"—has called forth different replies, according to the views of individuals to whom it has been proposed. Some have thought that a Dissenting Quarterly would be superfluous, and others have predicted that Dissenters would not sustain it. We cannot agree with those who think it no evil that Nonconformity should be without its quarterly organ, knowing, as we do, the powerful influence which this species of literature exerts on the public mind. The latter difficulty, or rather suspicion, we consider to be more grave. It is a fact, that neither the "Eclectic Review," nor the "Congregational Magazine," publications deserving eminently well of Dissenters, have ever been supported as they ought to have been. But is the past to be the standard of the future? May not a better era be created in the history of Nonconformity? Are not Dissenters placed, in many respects, in a new position? And must they not be prepared to meet the crisis which has come upon them?

Our American friends know well the advantage of a vigorously-conducted quarterly press; and have far surpassed the mother country, in this respect, in all that pertains to the interests of biblical literature. We must say, we long to see a first-rate Quarterly Review among Dissenters: and we are sanguine enough to believe that the time has arrived when the object may be realised. Our friend, Dr. Vaughan, has created a strong feeling on behalf of such an undertaking;

CHRISTIAN WITNESS.

On this subject, we think, some wise and good men are mistaken; they seem to us to attach a most inordinate importance to costly periodical literature. According to them, no religious community was ever respectable and strong without a high-priced and large-typed Quarterly Periodical; just as, according to others, no nation was ever respectable and strong without a rich and privileged nobility. What nobles have done for nations may be ascertained from history; but what quarterlies have done for religious bodies we have yet to learn. A good nobility, if it can be created, may, for aught we know, be a good institution; and a good quarterly, if it can be established, in its own little sphere, may be a useful organ: but for the advancement of a nation's real good we would not give 10,000 well-disciplined British-school teachers for all the nobles in the world; and for training, purifying, elevating, animating, and impelling on to virtuous deeds the souls of the Christian portion of the British people, we would not give a well-conducted weekly religious paper, with a circulation of 100,000 copies, and so cheap as to bring it within the reach of the poorest, for all the quarterlies that British talent could produce, and British wealth support. We say, therefore, whatever else you do, attend to the organs of the millions! Would that the minds of our gifted ministers, and of our opulent, liberal, and public-spirited laymen, were fully alive to this subject, and that they would direct their energies into this channel! Neglect what you may, remember the millions! Let your first object and your last be to advance, in all possible ways, your own cheap periodical literature. This is your life! Even the opulent, instead of overlooking, should most prize the excellence which is cheapest. The cheaper it is the more it approximates to all God's chief blessings. That which only few can purchase only few can read. The numbers circulated of half-crown monthlies, and six shilling quarterlies,

and we have no hesitation in saying that he will meet with a very cordial and general support. Let the first number of the Review be a fair sample of what will follow; and let that sample be committed fully to liberal politics; calm scriptural views of ecclesiastical polity; able defences of Christian doctrine; bold advocacy of the great principles of Protestantism; searching essays on general science and matters of taste and criticism; and, above all, well-digested articles on biblical criticism; and we fear not for the result of the experiment. Let the pastors and churches of our denomination determine to make fair trial of the work, and we venture to predict they will not be disappointed.

Perhaps some one will ask, Have you not heard of the controversy which has arisen about the new Review? We have heard of it; but we have no sympathy with it. We wish well to the "Eclectic," and the new Quarterly too; we shall encourage both. Free trade, we say, and no monopoly. Let this principle be fully adopted, and room enough will be found for the "Eclectic" and the "British Quarterly," and half-a-dozen more reviews beside.—p. 687.

whatever their respective merits, must always be limited to comparatively a few hands, and therefore utterly and every way impotent for popular objects. But fact in this matter is better than argument. The present number of the Christian Witness, for example, publishes 33,000 copies of the important documents of the Union in one day, thus diffusing them among myriads of minds, of every order, in all the coasts and districts of the British Empire, and through most parts of the civilised world, and this at such a price as a child pays for the most insignificant plaything! This is a boon that could not be conferred on the Church of Christ by all our expensive monthly and quarterly reviews and magazines, both religious and secular, united. Six-shilling quarterlies belong to the reign which gloried in castled wagons, drawn by twelve horses, and moving at the dignified pace of twelve miles a-day; half-crown monthlies are of a species with the handsome English stage-coach, driving at twelve miles an hour—good things, *inside*, for people possessing wealth and leisure; but cheap periodicals belong to the age of the railway! Every man, then, to his taste; Gothic things for Gothic men; but light postage, quick transit, cheap Bibles, and cheap periodicals, for the millions of England!—pp. vii. viii.

There is, doubtless, vast importance to be attached to the views of Dr. Campbell respecting the "millions," which we are thankful to see urged, though late, upon the attention of our churches. But still we own ourselves *aristocrats* enough to wish well to "The British Quarterly." It has hitherto been the great fault of the wealthy dissenters to starve the literature of their party. Thus eminently-gifted men amongst us are employed to write articles for the leading quarterlies, which we *know* command attention in high places, because they cannot afford to be gratuitous contributors to our own periodical literature. We, therefore, do regard it as highly creditable to the discernment and public spirit of Dr. Vaughan, and to the liberality of his immediate supporters, to have provided means adequate to the remuneration of authors who always write well, but who will unquestionably write *best* when employing their able pens to advocate those opinions which they have embraced from conviction, and at the sacrifice of all those honours and

emoluments which assuredly would have been theirs, had they conformed to that church which the state delights to honour.

THE BAPTIST RECORD.—*The Hanserd Knollys Society.*

The Baptist Record and Biblical Repository is a new periodical of higher literary and critical pretensions than have been before assumed by any journal bearing that denominational name. The title-page avows, in *Greek* characters, that they speak *the truth in love*, and we are inclined to hope, from the spirit of some of the articles we have read, that this is really fulfilled in plain English. We notice it now on account of a report it contains of a new Baptist publication society, which is called "*The Hanserd Knollys Society*," 'for the publication of the works of the early English and other Baptist writers.' This is following the example of the *Wycliffe Society*, though it is not named. As many of our readers may inquire who Hanserd Knollys was, we reply, that he was a learned and pious Episcopal clergyman, who renounced his living and his orders for conscience' sake. His decided views on all denominational subjects, have, doubtless, suggested that this society should be so cognominated. The subscription, we observe, is to be only ten shillings and sixpence a-year, which it is however thought will be fully equal to the range of "reprints" contemplated. The following statements of G. Underhill, Esq., the projector of the society, will be read with interest :—

"The history of the earliest Baptists in this country is only to be scantily gleaned from incidental allusions in such authors as Fox and Strype. They do not appear to have been generally known till the beginning of the 17th century. By an opponent who wrote in 1623, they are characterised as men of godly lives, and holding scriptural doctrines. They had their full share of the persecutions endured by non-conformists generally between that time and 1640. During the civil war and the Protectorate they were numerous, both in the navy and army; though not many appear to have held command in either. They were rarely to be found entertaining the vagaries of the *Fifth Monarchy Men*, but were very active in disseminating their own orthodox views. After the Restoration, their sufferings recommenced; and it is said, that scarcely a Baptist minister of the day was unacquainted with the interior of some prison. Persecution was disarmed at the 'glorious revolution' of 1688; but liberty of opinion gave scope to the promulgation of error as well as truth, and Socinianism began unhappily to corrupt the churches. A controversial spirit was rife, new sects were originated, and divisions took place in such as already existed. Mr. Underhill gave it as his settled opinion, that the Baptists of that period were not more prone to these schisms than other bodies. He said, 'The Baptists were not worse than others in controversial bitterness; but, after much study of the matter, it is my confirmed impression that they were *much better*.' It was then, however, that the *Sabbatarians*, or Seventh-day Baptists, formed themselves into a distinct community; and Francis Bamfield, a seceding clergyman, established the church in Mill Yard, now under the pastorate of Dr. Black. The division between *General* and *Particular* Baptists was the next to occur. After these, no formal separations took place; but minor differences prevailed respecting the imposition of hands in ordination, and in reference to the Millenarian theory. Mr. Underhill was particularly

eager in claiming for the Baptists the honour of being the earliest advocates of *entire liberty* in religious belief; and combated, at considerable length, the arguments which Hanbury and Conder advance in behalf of the Independents."

THE TABLET.—*The Catholic Institute and Sir Culling Eardley Smith, Bart.*

The Tablet is a weekly journal devoted to the uncompromising advocacy of the claims of the Church of Rome. Its sole editor and proprietor is Mr. Frederick Lucas, who, we believe, was educated a Quaker, but, strange to say, was proselyted to popery; and he manifests the zeal of a recent convert in every column of his journal. Indeed, so entire is his devotion to the cause, that he assumed at the head of his paper, we think about two years ago, a vignette of the Madonna and child, with this inscription, SUBTUUM PRÆSIDIUM CONFUGIMUS SANCTA DEI GENETRIX, *We fly to thy patronage, O Holy Mother of God!* and vindicated his honesty against the expostulations of more prudent friends. As a commercial speculation The Tablet was not prosperous, and about two years ago was likely to fail, when a fund which amounted to, we think, about £1200, was subscribed by priests and prelates, with many commendations to uphold it. Mr. Lucas deserved this of his party: for he is no mercenary hireling, but serves his friends with a talent and earnestness which we should gladly see employed in a better cause.

This journal, of course, reports the proceedings of the Catholic Institute, though in the last number, the editor, in his plain-spoken style, says it is "now more than half defunct." If this be the case, it seems that Sir Culling Eardley Smith, the new Treasurer of the London Missionary Society, has succeeded by his pungent speech at Exeter Hall on the celebration of the Jubilee, to stimulate its torpid powers. It was scarcely possible that the worthy Baronet should avoid, after his recent residence at Rome, a reference to the state of popery on an occasion when the desolations of our first and fairest missions by papal intrigues, were the fact most present to the minds of all. "Whilst the emissaries of that insidious and anti-christian system have been devastating your peaceful missions in the South Seas, and bringing to the very verge of war two of the greatest and noblest nations in the world, you have had a friend," said Sir Culling, "who has been watching it at its head-quarters; and I stand before you to-day to tell you, and through you to tell the friends of missions, that popery is still what it ever was." This assertion was sustained by a series of facts which he cited, and which were in substance reported in several of the daily journals. The committee of the Catholic Institute instructed their secretary, a Mr. Smith, on the 30th September last, to inquire, in their name, of Sir Culling, "if the report be correct, and if so, his authority for the assertions contained in it."

Sir Culling promptly replied, and acknowledged the *statements*, but without reference to the *phraseology* attributed to him. On the 5th of October the committee thanked him for his promptitude, and promised "to direct an inquiry to be made as to the correctness of his statements." This looked honest and hopeful, but scarcely had forty-eight hours elapsed before the committee find that "they are met by an insuperable difficulty—that no effective inquiry *can* be made without the assistance of Sir Culling, and therefore they apply to him for further information, as may enable them either to confirm or contradict his statements." Sir Culling Smith gave the names of the persons and places referred to, though he "could not reveal the evidence on which some of his statements were founded, without exposing his informants to punishment." This after a lapse of a fortnight, the committee had the temerity to deny, and proceeded at great length to argue upon the five facts Sir Culling had recited, in a truly Jesuitical style. Distinguishing "between the system of the Catholic church and the *abuse* of that system," and declining "either to dispute or *inquire* into any instances of mere *abuse*, they assert it can never be charitable or candid to use as arguments against the tenets of a church *instances of abuse which their whole system condemns, and labours to eradicate.*" This is a fine specimen of the unblushing impudence of popish polemics. The point in hand related to the autograph of the Virgin, which is shown as a *relic*. That is a part of the papal system—"The honour due to relics," is asserted in the decrees of Trent; and there is not a Protestant traveller who has visited a Roman Catholic country but knows that the superstitious use of relics is as notorious as the sun at noon-day. The use of the holy Scriptures has been forbidden and condemned; but we have never yet heard of any encyclical letter, or papal bull, issued against these impositions. The Catholic Institute concedes that they are *such*, and thus, by implication, must allow, that the whole herd of relic-mongers throughout Christendom are little better. Other letters succeed, and as the correspondence advanced, it grew more lengthy, and its tone was changed. "Soft soap," to borrow a phrase of Judge Halyburton's, was at first liberally applied to Sir Culling. "The committee judged from the tone of his letter, that though labouring under very natural misapprehensions, as to many matters connected with catholicity, yet that he had no formal, deliberate design to slander the church, or defame its members;" but when they found that the worthy baronet was not to be coaxed out of his testimony, they shut it all up by saying, "It is obvious, that you cannot prove your assertions, because you have nothing tangible to prove, and yet you have not the candour to disavow them." We have little doubt that something "tangible" will be given to the public before long in reply to those wily epistles, and our readers shall then have more of this interesting discussion.

THE EDITOR'S TABLE.

EGYPT and the Books of Moses : or, *The Books of Moses Illustrated by the Monuments of Egypt.* With an Appendix. By Dr. E. W. Hengstenberg, Professor of Theology at Berlin. From the German. By R. D. C. Robins, Abbot Resident, Theological Seminary, Andover. With additional Notes. By W. Cooke Taylor, Esq., LL.D. Being Vol. III. New Series of the Biblical Cabinet. 8vo. Edinburgh : Thomas Clark. London : Hamilton, Adams, and Co.

Lectures to Young Men. No. I. *The Importance of the Period of Youth.* By the Rev. David Russell, D.D. Series to be continued weekly. Dundee : William Middleton. 12mo.

Tahiti. Containing a Review of the Origin, Character, and Progress of the French Roman Catholic Efforts for the Destruction of English Protestant Missions in the South Seas. Translated from the French of Mark Wilks. 8vo. London : John Snow.

A Brief History of the Dissenting Interest at Wickhambrook, Suffolk. With a Sketch of the Rise and early Progress of Nonconformity. 18mo. London : Richard Baynes.

Mary Spencer. *A Tale for the Times.* By A. Howard. 12mo. London : Seeley, Burnside, and Seeley.

The Sabbath Question Illustrated. By a Roadside Enquirer. Foolscap 8vo. London : Seeley, Burnside, and Seeley.

Memoir of Mrs. Louisa Mundy, of the London Missionary Society's Mission at Chinsurah, Bengal. With Extracts from her Diary and Letters. By her Husband. Foolscap 8vo. London : John Snow.

Congregational Dissent Apostolical Conformity. An Introductory Discourse. By A. J. Morris. 12mo. London : C. A. Bartlett.

Letters in Vindication of Dissent. By Mr. Towgood. Being Replies to Three Letters and Two Defences of those Letters. By the Rev. Mr. White. London : James Dinnis.

The Church Visible in all Ages. By Charlotte Elizabeth. Foolscap 8vo. London : Seeley, Burnside, and Seeley.

Illustrations of the Power of Faith, in a Series of Popular Discourses on Part of the Eleventh Chapter of the Epistle to the Hebrews. By T. Binney. Second Edition. 12mo. London : John Snow.

Notes on the Scripture Lessons for 1844. By the Committee of the Sunday School Union. 12mo. London : Davis.

The Premillennial Advent and Earthly Reign of Jesus Christ, Irreconcilable with the Character of the Christian Dispensation and Common Sense, and with the Priestly Office and Perpetual Intercession of our Lord in Heaven. A Lecture delivered in Silver-street Chapel, Taunton, on the evening of Wednesday, November 13th, 1844. By John Jackson. 8vo. London : Simpkin, Marshall, and Co.

The Lascar's Cry to Britain. An Appeal to British Christians on behalf of the Asiatic Sailors who resort to the ports of London, Liverpool, &c., more particularly addressed to the directors of the Missionary Societies. By the Rev. James Peggs, late Missionary, Cuttack, Orissa. 8vo. T. Ward and Co.

Rees's Improved Diary and Almanack for 1845. 18mo. Second edition. London : Joseph Graham.

The Sunday School Teacher's Class Register and Diary for 1845. London : Sunday School Union.

Songs of Zion : to Cheer and Guide Pilgrims on their way to the heavenly Jerusalem. By the late Rev. R. M. McCheyne, Minister of St. Peter's, Dundee. 32mo. Dundee : William Middleton.

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CHRONICLE OF BRITISH MISSIONS.

HOME MISSIONARY SOCIETY.

Village Autobiography.

THE following case of village autobiography is not only very interesting in itself, but is rendered doubly so by some circumstances connected with it, not mentioned in the narrative, and which will now be given as introductory to these "short and simple annals of the poor." In the Home Missionary Magazine for January, a statement was made respecting the poverty and sufferings endured by some of the members of the missionary churches, and which were increased, if not created, by the spirit of bigotry. Among the cases mentioned was that J. K., a blacksmith, who, in consequence of being a Dissenter, and receiving the missionary, Mr. Oram, into his cottage to preach, was so deeply injured in his business by the influence of bigoted men, that his income was reduced to 5s. per week. This good man, his wife, and children, were literally suffering for righteousness' sake—for obeying the command of his Maker, to love his neighbour as himself! The case at once excited sympathy, and application was made for the address of the blacksmith. It was given, and a correspondence was opened with him. A situation of 30s. per week was soon provided for him in London, and he and his family would soon have been removed to town; but incipient disease was making progress, he became ill, and it was evident that his sickness was unto death. No removal therefore took place. The prospect of his leaving the village led to the inquiry, "What is to be done when J. K. leaves his cottage?" His sickness did not change the question, and the friends attending Holloway Chapel, who had interested themselves in his case, nobly took up the business of getting a place of worship. They subscribed liberally, a suitable building was prepared and opened, and is now attended by a congregation of one hundred persons. J. K. had the delight of seeing all this accomplished before his decease, and it contributed in no small measure to his comfort in the prospect of death. The narrative is sent by the respected missionary who has laboured with great success on the station, and has now the great satisfaction of having four chapels, besides preaching-rooms, and more than one hundred members in the churches under his care.

In addition to the attention paid to the religious instruction of the people in that village, the reduced circumstances of J. K. were considered, and help was afforded by different friends. From the fund which was last winter committed to the care of the Home Missionary Society, he also received assistance, and already aid has been sent to his widow from the same fund, which is now nearly exhausted. To any reader it must be therefore evident—that not only is it of importance to give publicity to cases of persecution on account of religion, in order to direct public opinion against bigotry and injustice; but also for the purpose of drawing out the best sympathies of believers, in sending relief to the oppressed, and in making the widow's heart to sing for joy.

Thus while the Home Missionary Society desires above anything else the spiritual well-being of men, it does not overlook the temporal sufferings—the unjust oppressions of the poor, and is prepared to interfere in any case of persecution which the hand of bigotry may direct against its agents, or the people under their charge; when such a case is fairly amenable to public opinion, or to those laws under which we are protected. For petty cases of opposition there is often no remedy. These must ever be expected while sectarian feelings predominate. The relief is best found in the exercise of Christian principle on the part of the sufferers, and by the exercise of considerate liberality on the part of their less suffering brethren. This thought-

fulness and kind interference greatly contributed to comfort and soothe the last days of J. K., whose simple narrative we now give.

J. K., the poor village blacksmith, whose case has been frequently mentioned to you, departed this life on the 8th of November, in the faith and hope of the Gospel.

At the suggestion of a kind friend, I requested him, some time previous to his death, to give me a brief outline of his history, which he did, as follows :—

“I thank the God of all mercies that I am spared until now. In my afflicted state, and fast approaching my latter end, I would record some account of my short history; and may the God of all grace make it a blessing to those who are left behind!

“I was born at Aller, on the 23rd of October, 1811. My father died when I was about the age of seventeen. I then went to learn the trade of a smith. I had no pious instruction in my early days. Not having the advantages of a regular apprenticeship, I learned my trade at different places. While working at North Curry I heard the Gospel, and received good instruction. The Spirit of the Lord then strove with me, but I had no one to take me by the hand, and when I left my place my religion wore away. I had great difficulty in getting my trade, and removed from place to place, till I went to Ilton, near Ilminster, where I remained three years. There was no chapel in this place, but I sometimes attended at the Independent Chapel, Ilminster, where I heard the Gospel from Mr. Heyne, but could not make up my mind to be a Christian.

“From Ilton I returned to Aller, and, after working about two years as a journeyman, I commenced business on my own account. Often had I made resolutions to reform when I should be settled in business. However, all my resolutions were now forgotten.” [Here our brother’s strength failed. He was obliged to leave his manuscript until I visited him, when I became his amanuensis. He said:] “About six months after this I became settled in life (married:) and now three years rolled away before I was again and more deeply awakened, during which time I lost all conviction, except at intervals. I often attended village revels, but always felt conscience smiting, and telling me I was in the road to hell.

“I remember that one Christmas morning, while going round the village with the church singers, I thought of the design of Christ in coming into this world, and what a perfect contrast it formed to ours, which was revelling, drunkenness, and vice. Immediately after this our second child was snatched away by the hand of death. My convictions were now again renewed; and early one Sabbath morning, as I lay in bed, I thought, ‘It is high time to seek the Lord. I will go to Langport to-day, and hear Mr. Stradling.’ I then recollected that you were to preach at Aller at half-past nine, and I thought I would come and hear you. I mentioned my intention to my wife, and she said, ‘I will go with you.’ We went, and you know, sir, what took place then and there.”

[Here let me add, that the text was 1 Sam. vii. 8: “Cease not to cry unto the Lord our God.” Both wept profusely, and were evidently struggling under deep convictions. It was a solemn season. I could not refrain from weeping with them; and after having commended them to God, I left them.] Our brother resumed:—

“Three weeks after this I found peace. I was in prayer, when this verse was powerfully applied to my mind:—

‘There is a fountain fill’d with blood,
Drawn from Immanuel’s veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains.’

I then had faith to believe Christ had pardoned my sins, and I was free. After this

I attended at Othery, and you know, sir, what has been my history and experience since that period."

May I be allowed, in closing this brief narrative, to give testimony to his righteous character after the grace of God brought him salvation.

I. His anxiety for the salvation of sinners. Immediately after his conversion he opened his house for preaching, and would never suffer a collection to be made. He was untiring in his zealous labours as a tract distributor and visitor of the sick and dying. He said to me on his death-bed, "I have persuaded many, I have begged them over and over again; I know not whether it will be good to them after I am dead and gone." Such was his zeal for God, that even his employers uttering profane expressions in his shop would be immediately reprov'd, and, if persisting, ordered to withdraw. He would say to me, "Be faithful, sir; warn sinners, never fear man; think of the value of the soul—souls are so precious!"

II. His devotional habits. No weather would prevent him from walking to Othery, two miles and a half, to the house of God. His family were gathered every morning and evening for domestic worship, and no admittance could be gained to his cottage till these exercises were closed. Besides which, four times a day he regularly retired to hold communion with his God.

III. His resignation. During his affliction, he saw his poor broken-hearted wife weeping, and said, "My dear, are you afraid to let me die? Do you wish to keep me here?" And to me he said, "I love my family; I could not give them up, if it was not I believe God will provide for them. I know He is faithful who hath promised. I hope they will be trained in the fear of God. I have prayed for them, and hope I shall meet them in heaven."

IV. His happiness in the prospect of death. He said to me on his dying bed, "I can sometimes sing, even in the midst of my pain. Oh! it is a great honour to be called a son of God!" He then repeated the text, "Behold what manner," &c., and continued, "I have no desire to live; I would rather depart, and be with Christ." On my last visit to him I inquired how he felt; he replied, "Going on well—nearer home. Oh! I have been so happy since I saw you last; I wanted to see you, to tell you of it." He exclaimed—

" 'Tis religion that can give
Sweetest pleasure while we live;
'Tis religion can supply
Solid comforts when we die."

He said, "I have borne the cross but a few years, and now I am going to take the crown."* When I referred to his future happiness, while we should be left in the wilderness, he said—

" Then, in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave."

On my leaving him, he said, "Perhaps I sha'n't see you again; perhaps I shall be gone before you come again." I said, "We shall meet in heaven." He replied, "Oh yes! Good bye; God bless you."

A little before his departure, his disconsolate partner remarked—"I hope you'll have a safe passage over Jordan." He said, "Pray for me." When the sweat of death was rolling down his face, she inquired, "Are you happy?" He replied,

* He was admitted to the church that day five years.

"Yes, quite happy." He then made signs to be moved round in the bed, which being done, he looked up, and softly exclaimed, "Lord Jesus, receive my spirit!" These were his last words: his prayer was quickly answered, and in a few moments his happy spirit took its flight to the paradise of God.

His remains were interred in the chapel on the Friday following, amid the sobs and tears of all present; and on Sabbath evening, November 17, I improved his death to a congregation crowded to suffocation, from a text of his own selection, Psa. xl. 2. I think I never witnessed such an intensity of feeling. Oh that it may result in the spiritual life of very many!

The poor widow is left with four little children, quite destitute. Should this simple narrative, or any part of it, appear in our valuable Magazine, I trust that the hearts of the benevolent may be inclined towards them.

IRISH EVANGELICAL SOCIETY.

THE following record is an abridgment of a journal by the Rev. James Godkin, and is recommended to the serious attention of the friends of evangelical truth in Ireland, as presenting a candid view of the difficulties and discouragements which present themselves to our brethren in that land, and which fully account for the comparatively limited success rewarding their self-denying and laborious toils.

"Dublin, October 2, 1844.

"I beg to submit the following journal of my labours during the past quarter, and in doing so, permit me to express the satisfaction I feel in communicating with you thus again, after my temporary separation from the Society.

"*July 11.* Proceeded, in company with Mr. Jennings, to Skerries. One of my placards having been taken round, we had a good congregation in the evening, to whom we both preached.

"*July 24.* Preached in Arklow, where I had a series of most interesting meetings on a former occasion; but since then, a great deal of political prejudice has been excited against me, notwithstanding which I had a large attendance, and it pleased God to shake and subdue the people under the power of his truth, in a way that filled me with unusual gratitude.

"*July 29.* Preached twice yesterday, in the Independent Chapel at Wexford, to a numerous congregation; and this evening gave some account of my labours in the south, and particularly of the extraordinary proceedings at Mallow, when a very lively interest was excited.

"*August.* Met with the most unkind treatment, and decided opposition at —. It is with pain that I report such things; but I perceive representations put forth by persons from this country, which keep out of view the tremendous and increasing difficulties connected with the evangelisation of Ireland, arising chiefly from the state of Protestantism, which paralyse our efforts, and will blast the unduly excited hopes of the British churches.

"*August.* Visited Kilkenny, where the Protestants are only a tenth of the population, and preached to the Presbyterian congregation, which is small, but respectable. I circulated some of my controversial tracts, and had arranged for a lecture on Wednesday evening, when I was informed that the committee of the church could not allow lectures to be given to Roman Catholics, as they would do no good, and would cause a terrible excitement. As all my endeavours to obtain a place for a meeting failed, I only remained to preach on the next Sabbath, and then proceeded to Clonmel, where I lectured in the Presbyterian church, on the honour

due to the Virgin Mary.' Several Roman Catholics listened with the deepest attention, to the surprise of the Protestants, who firmly believed that if any came, it would be only to break the windows.

"*September.* Delivered a second and third lecture on Transubstantiation, when I had very large attendances, and a fair proportion of Romanists; but as I was not allowed publicly to invite them by placard, or otherwise, I thought it best to postpone these discussions. It is grievous that a sort of morbid fear, acting like an epidemic among Protestants in the south, prevents the efforts that might be made to enlighten Roman Catholics. Give me a large room in Kilkenny, or Clonmel, and I will undertake to have it crowded with Roman Catholics, listening quietly to the truth, for twelve nights in succession, though they will not attend if there be no controversy; yet I do not believe that the Protestants of these cities, or of any other town in the south, would *unite* for such an object, if the conversion of the whole population were the certain consequence. Religious society in Ireland has undergone a complete revolution during the last ten years, in consequence of the uniform exclusiveness of the Established clergy. The Church now is everything with the most evangelical—the Gospel next to nothing. In Clonmel, however, I met with the greatest kindness from the laity of all denominations, and the Baptist minister was remarkably obliging.

"*September.* Visited Maryborough, got the chapel there cleaned, issued circulars, and prepared for a series of meetings. On the first evening I had a good attendance, but not so large as I expected, for no Roman Catholics came. There is difficulty in inducing them to attend in such small places, where every one is known and watched by his neighbours. On the second evening I had a much larger congregation; but on the third evening, as the rector, who is the most influential man, in a worldly sense, in the town, had exerted himself to prevent any encouragement being given to me, the attendance diminished. I conducted services on the next Lord's-day morning and evening, and on the latter occasion the chapel was full, and had in it most of the respectable people of the town and neighbourhood. The subject of the sermon was the last judgment, and I believe that the impression produced was deep and salutary.

"*September 29.* Having returned to Dublin, after nearly a month's absence, I preached this evening to a crowded congregation of poor people in the city, and went the next day to Drogheda, to explore the town, with a view to get a place to preach in.

"Thus I have been mercifully spared to the end of another quarter, during which I have preached the Gospel of Jesus Christ in six counties; have travelled 550 Irish miles, and besides public engagements have had several opportunities of preaching the word in large private rooms, where friends were invited to meet me."

Similar difficulties to those described in the foregoing record are experienced by the agents of this Society generally, in their endeavours to attract the attention of Romanists to the truth of the Bible. While the people are generally ready to hear an occasional sermon, especially if it have reference to temperance, or to theological disputation, the priests speedily interfere with any consecutive systematic efforts to bring them under the influence of the Gospel, so that while, in one sense, the country may be said to be open to the labours of Protestants, in another and a more important sense, it is closed and sealed to the truth. Still it is the duty of our churches to persevere in their endeavours to regenerate Ireland, and the more so, as the instances of usefulness which frequently follow their efforts are highly encouraging. The friends of this Society will be glad to know that the Committee have resolved to extend their labours in the sister isle, by the formation of a NEW MISSION TO CONNAUGHT. This large and Popish province has been sadly neglected by the Christian

public; and it is now in contemplation to attempt great things for its spiritual benefit, somewhat on the principle of the Achil Mission, but employing agents in the English and Irish languages, as colporteurs, readers, and evangelists, and by placing several of them in one spot, which may be made a centre from which to act on the surrounding neighbourhood, and a nucleus around which the hopeful and inquiring may congregate. The further particulars of this projected movement must be deferred till next month; in the mean time we remind our readers, that the extent and efficiency of the undertaking will much depend on the means which may be placed at the disposal of the Committee. Subscriptions for this special object will be received at 7, Blomfield-street.

COLONIAL MISSIONARY SOCIETY.

It is still necessary to press the pecuniary position of this Society on the attention of all its friends. The Committee ought not to be satisfied, but, on the contrary, might be excused for some alarm, unless progress is made during the current year in diminishing the heavy debt of nearly one thousand pounds with which it commenced. Though encouraged, and thankful, when considering, under all circumstances, the kind and liberal assistance already afforded by many churches on account of the present year, which will terminate on the 31st of March next, it is perceived and felt that very vigorous efforts must yet be made before that not remote date arrives, if the debt is to be this year at all reduced. The whole sum received to 14th of December is £1971. 15s., of which the encouraging proportion of £1050. 9s. 6d. has arisen from the October collections. But the expenditure for the year is expected to be £3100. Little less than £1200 must, therefore, yet be obtained, even to prevent increase of debt on account of the present year; and the serious amount of £1600 is still wanting to complete what the Committee looks to as the very lowest annual income necessary, first to discharge the debt, and afterwards to extend the operations of the Society, namely, £3500. Redoubled efforts are, therefore, still needed on the part of the Committee, and of all the friends of the Society—efforts which the cause as much deserves as it needs, for its advance is most satisfactory, and new openings are continually presented.

TRANSACTIONS OF CONGREGATIONAL CHURCHES.

CONFERENCE OF REPRESENTATIVES FROM THE VARIOUS THEOLOGICAL COLLEGES CONNECTED WITH THE INDEPENDENT CHURCHES OF ENGLAND AND WALES.—This important meeting is now decided on; and may its proceedings be attended with the Divine blessing, and be followed with all the beneficial results so earnestly to be desired in an affair of such great and vital importance!

The proposal for convening the Conference was submitted by the Committee of the Union to the committees of the several colleges, with the proviso, that the delegates of the consenting colleges should assemble, if they formed a majority of the whole number. There has been found, in fact, unanimous and a very cordial assent on the part of the conductors of all our voluntary institutions for theological training.

The time first proposed for the Conference, namely, the last day in 1844, and the first in 1845, having been represented as inconvenient, on account of the many social engagements and special religious services commonly held at that season, it is now fixed that the meeting should be held on Tuesday, the 7th, and Wednesday, the 8th of the present month, and, if found necessary, an adjournment on the following day.

At half-past nine o'clock, therefore, on the 7th of January, 1845, in the Congregational Library, these proceedings will commence; for which the Committee of the Union is anxiously engaged in making every possible preparation.

CONGREGATIONAL BOARD OF EDUCATION.—There is a deep-seated and wide-spread feeling throughout England and Wales on the subject of education. Everywhere its necessity is seen and felt. In the metropolis and its suburbs, in provincial cities and towns, in manufacturing and in agricultural districts, one urgent and pressing want is education. Clergymen are labouring industriously to supply it. The Church is trying to bring within her pale, not only the adult, but the child,—well knowing that the attachment or non-attachment of the rising youth of the age must materially affect her influence and her prospects for a long period. Ministers of other denominations, and especially of our own, are feeling deeply and anxiously on the subject. In many places influential laymen sympathise with them, and help them: but in others there is little sympathy, and less help. Hence the necessity for a large central fund. Rich congregations can build their own school-houses. The poorer congregations must be aided by a general fund, or they can neither build school-houses nor sustain schools; and the children, in many districts, will have no alternative but ignorance, or a National-school, in which is enforced the learning of the Church Catechism, and compulsory attendance at church on the Lord's-day. It would be a source of great joy to the Congregational Board of Education if it had an adequate fund to assist in erecting school-houses, in sustaining schools which are in a drooping and dying state, and in educating teachers. At present such pleasure is only in prospect. Nearly all the large sums of money (according to the proportions which have been paid up) have been locally applied. The central fund is very small; but it is hoped that the prospective movements in the counties throughout England will place a considerable sum at the disposal of the Board, and enable it, on a large scale, to afford a sound and scriptural education to many thousands of neglected British children.

It will gratify and stimulate many of our readers to read some brief intimations respecting the most recent educational movements.

Cambridgeshire.—This county has been one of the earliest in this good work. A conference was held some months since, attended by about 100 ministers and lay gentlemen of the Independent and Baptist denominations. Five hours were devoted to the conference. A committee was balloted for, and our indefatigable brother, Mr. Madgin, of Duxford, was appointed secretary. On the 25th of October a public meeting was held in the Guild-hall, Cambridge; Ebenezer Foster, Esq., in the chair. The hall was well filled; and the assembly was addressed by the Chairman; by Henry Dunn, Esq., the deputation from the British and Foreign School Society; by Charles Hindley, Esq., M.P., and the Rev. R. Ainslie, the deputation from the Congregational Board of Education; by the Revs. S. Thodey, S. S. England, and R. Roff; and by Messrs. Ball, Leapingwell, and H. H. Harris. A report was read by the Secretary, to the efficiency of whose exertions a most cheerful and willing testimony was borne by the ministers present. It is proposed to raise the sum of £3000, by the joint contributions of the Baptists and Congregationalists, about £1500 of which has been already promised. It is calculated that there are about 31,140 children in Cambridgeshire who ought to be receiving daily education.

Greenwich and Deptford.—In this neighbourhood, so much requiring the establishment of efficient schools, considerable interest and activity are prevailing. The persevering services of Mr. Hitchen have contributed very largely to the operations now in progress. A meeting was held in Greenwich-road Chapel on Tuesday evening, the 29th of October, when Charles Hindley, Esq., M.P., presided. Mr.

Hindley was supported by the five ministers of the district, the Revs. W. Chapman, H. B. Jeula, J. Pullen, Independents; and J. Russell and W. Reynolds, Baptists. The meeting was also addressed by the Revs. R. Ainslie and H. Richard, and by H. Dunn and D. W. Wire, Esqrs. The sum of £541 was promised, besides the sum of £225 previously promised for Maize Hill school, the foundation-stone of which was laid on Thursday, November 21st, by the Rev. Dr. Reed: immediately after which, a public meeting was held in the Rev. H. B. Jeula's Chapel, in which D. W. Wire, Esq., presided. There is a standing committee, composed of the five ministers of the neighbourhood, and of twelve lay gentlemen; and their object is, locally as well as generally, to advance the cause of education.

Yarmouth.—The county of Norfolk is in a deplorable state as to education. Its statistics would reveal some fearful facts. Even Yarmouth, so many years a flourishing sea-port, and a place in past times of considerable commerce, is greatly deficient in the necessary provision for the education of her children. The population in 1841 was 24,086 persons. Of these, 8,253 were under fifteen years, and about 4000 of them ought to be in attendance upon day-schools. There is no school connected with the Independent congregation, and there is no National-school. There are about 200 boys and girls usually attending the Independent Sunday-school, and nine male and twenty-three female teachers. There is also an infant-school held on the Sunday belonging to the same church, and about 115 children, from four to six years of age, usually attend. There is an evening class of twenty young persons, who are taught writing by some of the Sunday-school teachers. There is no week-day infant-school. There is a British free-school for boys, established in 1813, but it is not in a flourishing state: about 145 attend, and it appears to awaken but little interest. It wants to be regularly visited by competent persons, and it is hoped it would soon revive. There are four Sunday-schools connected with the Established Church, and six belonging to other denominations, and in these there are 1624 children and young persons usually attending on the Sabbath. Several in different schools are from fourteen to twenty years of age. Including the Proprietary school, there are 610 attending daily schools belonging to the Established Church; 160 boys at boarding-schools, and 156 girls: but no Congregationalist keeps a boarding-school. There are thirty-five dame-schools, with 143 children under five years of age, and 343 above that age; and eight little schools kept by males, with seven children under five years of age, and 218 above that age. Altogether, there are 1782 children receiving daily education, instead of 4000. We had no means of ascertaining how many of the 1782 form part of the 1941 attending Sunday-schools, nor how many of the young persons between fourteen and twenty ought to be deducted from the 1941, being over the age ordinarily calculated for education. The above statistics were communicated by the Rev. R. Ainslie, to a meeting held in the Town-hall at Yarmouth, on Monday evening, November 25th; the right worshipful the mayor in the chair. The hall was crowded in every part; and the meeting was addressed by the mayor, the Rev. J. S. Russell and J. Davies, and by the Messrs. J. W. Shelley, Davey, W. J. Fisher, and H. Palmer. Among other resolutions, it was unanimously resolved to erect a Congregational school; and by the aid afforded by the Board, there remains a sum of about £150 yet to be collected, and then the school, which is to cost about £700, will be opened free of debt.

Romsey, Hants.—A public meeting was held in the Town-hall, on Monday evening, December 9; Josiah George, Esq., in the chair, for the purpose of establishing a school on the principles of the British and Foreign School Society; when it was unanimously resolved that such school be forthwith established, and a committee was appointed to carry the resolution into effect. The meeting was addressed by the Revs.

J. Reynolds, J. Smith, R. Ainslie, and by other ministers and gentlemen of the town. Mr. Ainslie informed the assembly that there were between 400 and 500 children in Romsey, without any daily education. The population in 1841 was 5,347, and there were 1,914 under fifteen years of age.

COUNTY CONFERENCES.

The Board of Education is desirous of accomplishing three objects as early as possible. The first is a conference of ministers and lay gentlemen in every county of England. The following is a copy of the letter which has been addressed to every Congregational minister belonging to the different associations as reported in the Congregational Calendar for 1845.

*Congregational Board of Education,
4, Coleman-street-buildings, Moorgate-street,
November 29th, 1844.*

Dear Sir,—All the Congregational ministers in your county will receive by this post a copy of this letter. Of the interest taken by all the ministers in our body in the education of the young, there can be no doubt: and what is chiefly wanted is, that their affections and labours should be concentrated upon one common plan, by which they can best promote the good cause,—will not, therefore, a conference among the ministers, and the principal lay gentlemen of the county, be most desirable at the earliest period?

Will you kindly give us your opinion on this subject, and if you approve it, will you promote it by every means in your power? Statistics are wanted—school-houses are required in connexion with many churches—existing schools require to be aided—the public mind needs to be excited, and its attachment called forth and sustained in behalf of the education of the young; and a conference may frame a plan of operation for your county, which may, by the Divine blessing, prove most efficient in advancing the good work. A deputation from the Congregational Board will most cheerfully attend, and render you any help that is in the power of the deputation or of the Board to offer. Will you kindly consult with any of your brethren on this subject, and state to us frankly your opinion, and, if favourable, name the most eligible time and place for holding such conference?

By order of the Board,

ROBERT AINSLIE, *Secretary.*

About one thousand copies of the above letter have been sent to the ministers, and it is published here for those who may unintentionally have been omitted, and also that lay gentlemen may be made acquainted with the prospective conferences, and facilitate the holding of them by every means in their power.

SOUTH WALES.

A second object is, to confer some substantial benefit upon South Wales; and to be directed in this matter the Board has addressed a copy of the following letter to the ministers of the southern part of the Principality.

*Congregational Board of Education,
4, Coleman-street-buildings, Moorgate-street,
December 5th, 1844.*

Rev. and dear Sir,—I am instructed by the Congregational Board of Education to write to you, and to other ministers in South Wales, to ascertain what in your judgment is the best arrangement for conferring increased power upon South Wales to aid in advancing the great work of education. Can a conference be held in some central part of South Wales on the subject of education, to be attended by the

ministers of different denominations, and by lay friends who take an interest in this important matter?

And would the establishment of a normal school, for the training of teachers in South Wales, be a probable means by which the Board could confer a great benefit upon that part of the Principality, by a small expenditure of money, the Central Fund being very limited, and the Board being extremely desirous to appropriate it in the most likely manner permanently to promote and to extend the education of the people?

Your candid answers to these questions, and any opinions you would like to submit to the Board, will be thankfully received and fully considered.

May I beg the favour of a letter at your earliest convenience?

Yours faithfully,

ROBERT AINSLIE, *Secretary*.

Both the above letters have been most kindly received, and there appears to be a strong desire in the breasts of English and Welsh ministers to co-operate in this noble work.

MODEL SCHOOL.

A third object is, the formation of a school in the neighbourhood of London, which should be a model for economy and convenience as to its structure, and where all recent improvements in education should be fairly tried. The school-house, while it would be the property of Congregationalists, and would be under their control, would be conducted on the principles of the British and Foreign School Society. One of the best masters, and the best method of education, would be sought for. At present, Deptford appears to be an eligible locality, as well as a most necessitous one; especially the parish of St. Paul. The population of this parish in 1841, was 18,626. There are two day-schools in the parish, "Dean Stanhope's," and "John Adey's," both endowed; but no Congregational day-school, nor British and Foreign school. About 290 children attend the above-mentioned schools; and about 720 attend Sunday-schools. Probably one-fifth of the 720 are already reckoned in the 290. The dame-schools and boarding-schools, if any, we have had no return from. The number of children which ought to be receiving daily education in this parish is between 2,500 and 3,000. The necessities of the district, as well as the facility of access it by the railroad, forcibly recommend it to the Board; and if the plan should be matured, and the friends of education in that neighbourhood and others will liberally contribute, so desirable an object will easily be accomplished.

CONTRIBUTIONS FOR EDUCATION.

The Board will feel greatly obliged to the Treasurers, Secretaries, and other influential persons, if they will kindly forward any printed statements or reports of local proceedings; and in the event of not having a printed document, the Board will be thankful for a correct list of contributions for the erection of school-houses in any town, district, or county. Much more has been contributed in various parts of the country than the Board has been informed of: the present amount reported to the Board is about £75,000.

NEW SCHOOL-HOUSES.

It is very desirable that the Board should possess a register of all school-houses built by Congregationalists since January 1st, 1843. If those friends who have completed their structures would kindly state to the Board the date of erection, the amount expended, and the extent of accommodation provided, it would enable the Board to publish an authentic annual list, which might be of great interest to the Congregational body.

STATISTICS.

A series of papers on educational statistics has been prepared and approved by the Board. They embrace, General inquiries—Congregational day-schools—Congregational Sunday-schools—Congregational infant-schools—Evening classes—British and Foreign schools—National-schools—Sunday-schools belonging to other denominations—Infant-schools of other denominations—Endowed, grammar, and other general day-schools—Boarding-schools for boys—and for girls—and dame-schools. They will be printed at the earliest convenience, and forwarded to every Congregational minister in the kingdom, and if carefully and faithfully filled up, will disclose facts on the subject of education of the most extraordinary character.

MEETING OF THE SUPPORTERS OF THE CONGREGATIONAL MAGAZINE.

THE Rev. George Smith, of Trinity Chapel, Poplar, very kindly convened a meeting of ministerial brethren interested in the support of this periodical, which was held at the Congregational Rooms, on Friday, December 6th, 1844, when the Rev. James Matheson, D.D. was called to the chair. Of this meeting the Editor knew nothing, till he received a circular inviting his attendance, and was much encouraged by the presence, counsels, and co-operation of so many highly-esteemed friends. The following resolutions were proposed and adopted, and we insert them as a gratifying record of the opinions which are entertained respecting the character of our humble labours.

It was unanimously resolved:—

On the motion of the REV. ALGERNON WELLS, Secretary of the Congregational Union, Seconded by the REV. J. J. FREEMAN, Secretary of the London Missionary Society,

I. That, without designing in any degree to reflect on other existing or forthcoming Periodicals advocating the principles of Evangelical Nonconformity, this Meeting expresses with pleasure, its deliberate and unbiased conviction, that the CONGREGATIONAL MAGAZINE is a work of the greatest general worth, and is the most authentic and complete existing repository of the facts which have transpired in connexion with the history of our denomination, during the last quarter of a century; that it is especially adapted to the present times, and entitled, by its Christian temper, its varied learning, and its decided advocacy of our denominational principles, to the increasing confidence and support of the Congregational Churches in Great Britain and in the Colonies.

On the motion of the REV. JOHN STOUGHTON, of Kensington, Seconded by the REV. JOHN WOODWARD, of Tonbridge Chapel,

II. That this Meeting cheerfully records its opinion, that the CONGREGATIONAL MAGAZINE has, during the years of its existence, rendered essential service to the sacred cause of religious freedom, by repelling attempts which have been made on the Christian liberties of Nonconformists, by a consistent resistance to church rates, and to other practical grievances, and by its decided opposition to church extension and exclusive education at the national expense; and that by its able advocacy it assisted to secure the abolition of the Test and Corporation Acts, and to effect the enactment of a general registration of births and deaths, independent of ecclesiastical services; while all persons who have laboured for the attainment of these and kindred objects are much indebted to the statistical facts and calculations published from time to time in that journal, and that it has thereby laid the entire dissenting community under obligation, and entitled itself to the grateful support of the churches of our faith and order.

On the motion of the REV. THOMAS JAMES, Secretary of the Irish Evangelical Society, Seconded by the REV. SAMUEL RANSOM, Classical Tutor of Hackney Academy,

III. That while this Magazine has never received the full amount of support which it has deserved, the recent extension of our periodical literature has interfered with its circulation, and rendered an appeal on its behalf indispensable, in order to secure its efficient and lengthened continuance; and that this Meeting would earnestly entreat the Pastors and Deacons of our churches to render an act of tardy justice to this the earliest organ of our denomination, by recommending it, either from the pulpit during the present month, or at their next church meetings, and by adopting such other means as may appear suitable for extending its circulation, especially amongst the thoughtful and more educated portions of the congregations.

On the motion of the REV. JOHN HUNT, Secretary of the Protestant Union, Seconded by the REV. EDWARD MANNERING, of Holywell Mount Chapel,

IV. That this Meeting, satisfied with the manner in which this Periodical has been conducted, derives additional pleasure from the conviction, that arrangements are made by its gifted and laborious Editor, with a view to its decided improvement, and especially for adapting it more thoroughly to the wants and wishes of pious individuals, and of Christian families; and indulges the confident hope, that he will be generously sustained by the churches, in his endeavours to advocate Congregational interests in connexion with the extension of evangelical godliness, amongst Christians of every community throughout the land.

On the motion of the REV. JAMES CARLILE, of Hackney, Seconded by the REV. J. C. HARRISON, of Tottenham,

V. That copies of these Resolutions, signed by the Rev. George Smith, the Con- vener and Secretary of this Meeting, be forwarded to the Pastors of our churches, and that they be inserted in the Patriot and Nonconformist Newspapers, and in other Journals.

GEORGE SMITH, *Secretary.*

ORDINATION.

On Wednesday, October 30th, 1844, the Rev. George Hillyard, student of Airedale College, was solemnly set apart over the church assembling in Ebenezer Chapel, Pocklington, vacant by the lamented death of the late Rev. Thomas Pearson, cut off in the vigour of life and great usefulness.

The services of the day were of no ordinary kind; Rev. G. Schofield, of Malton, introduced by reading suitable portions of Scripture and prayer. Rev. T. Stratten, of Hull, described the constitution of a Christian church, and asked of the young minister the usual questions, which were answered in a manner highly satisfactory. The Rev. Walter Scott, president of Airedale College, offered the ordination prayer. The Rev. John Ely, of Leeds, gave the charge to the minister. And in the evening the Rev. James Parsons, of York, preached to the people.

Dinner was provided for ministers and friends from a distance in the vestry of the chapel, and a public tea was held in the Odd Fellows' Hall, at which upwards of three hundred sat down. Addresses were given by the Rev. Messrs. Ely, Stratten, Bruce, Birch, and others. It was the dying prayer of Mr. Pearson, that God would guide the church in the choice of his successor; which prayer they feel is more than answered in Mr. Hillyard.

MISCELLANEOUS INTELLIGENCE.

VOLUNTARYISM IN SWITZERLAND.

THE following are the declarations and resolutions agreed upon at a meeting of Christians, members of different evangelical churches, held at the city of Lausanne, on the 4th of December, 1844, in order to concert means for realising in French Switzerland* the voluntary church system, or that of the reciprocal independence of the church and state.

"I. They avow their determination to act only in conformity to the word of God. Consequently, in order to render to Cæsar the things which are Cæsar's, they acknowledge it their duty to obey the magistrate in everything that is not contrary to the word of God; and, for the obtaining of the special object proposed by them, they will employ no means but such as are conformable to that word. And, for rendering to God the things which are God's, they regard themselves bound to work with all their might for the advancement of his kingdom, by which they mean the triumphs of the doctrinal truths of revelation, and the purification of worship, discipline, and morals. This is the distinct and sole object of their association.

"II. They believe that God forbids equally the church and the state, under any pretence whatsoever, to interfere as church or state, in the concerns of each other.

"III. One of the especial characteristics of the Scriptures, in their view is, that acts professing to be religious are not acceptable to God unless they flow from the free choice of the mind.

"IV. They esteem it to be at once the duty and the invaluable privilege of Christian churches to be governed by and within themselves, solely according to the word of God, under the direction of the Holy Spirit, and the supreme authority of Jesus Christ, the only Head of the church.

"This meeting consisted of persons from different cantons, and belonging to different religious denominations. It adjourned to the 5th of March next. If it be asked, What has been the *effect* of this first meeting? we answer, that the doctrine of the reciprocal independence of the church and the state, thus avowed by a body of honourable men, is brought into a decisive and practical form, an incorporation; that it is no longer a theory; that it is, in the eyes of its adherents, a *common fact*, whose actual establishment it is our duty to accelerate by all the righteous means in our power. This is the sum of the manifestation. The convictions and professions of individuals which preceded it, have received from it a confirmation, at once their effect and their reward. For sustaining any great principle, there must ever be both the insulated mental action, which consists especially in the investigation of the questions, and the collective practical efforts which are necessary for the application of the truths discovered. Upon the *principle* of the separation of state and church there has been no want, in French Switzerland, of the former of these requisites;† and now we may hope that the latter also, the *practice*, will no more be wanting."—*Semeur*, December 11, 1844.

BRIEF NOTES ON PASSING EVENTS.

"By the good hand of our God upon us," we are brought to the commencement of the year of grace 1845! Who can foretell the events of its successive months? Who shall live to see its close?

* The cantons of Geneva, the Naud, Neuchatel, and portions of Berne, Bâle, Soleure, Fribourg, and the Valais. They contain nearly half-a-million of the population of Switzerland; that is, about one-fifth.

† Referring to M. Vinet's work, and other publications.—*Ed. Con. Mag.*

For four centuries the year '45 has been marked by rare events in the history of mankind.

A.D. 1445 witnessed the art of printing just struggling into life. "The Press, that villanous engine, invented much about the same time with the Reformation, that hath done more mischief to the discipline of the church, than all the doctrine can make amends for. 'Twas a happy time when all learning was in manuscript, and some little officer did keep the keys of the library; when the clergy needed no more knowledge than to read the liturgy, and the laity no more clerkship than to save them from hanging. But now, since printing came into this world, such is the mischief, that a man cannot write a book but presently he is answered! There have been ways found out to banish ministers, to fine not only the people, but even the grounds and fields where they assembled in conventicles: but no art yet could prevent these seditious meetings of letters. Two or three brawny fellows in a corner with mere ink and elbow-grease, do more harm than a hundred systematical divines with their sweaty preaching. O Printing! how hast thou disturbed the peace of mankind! that lead, when moulded into bullets, is not so mortal as when founded into letters!" In this fine strain of irony did Andrew Marvel treat the inestimable worth of this great invention.

A.D. 1545 saw Pope Paul III. open the Council of Trent, "in order to condemn new errors that were broached against the faith," &c.; or, in other words, to suppress and anathematise those opinions which Reformers had derived from the word of God, and which the press had multiplied and diffused throughout Europe.

A.D. 1645, found England the scene of an awful conflict,—not the struggle of the pen only, but of the sword. Princely and prelatical prerogatives had been enforced with iron despotism, and popular rights and Christian liberty were triumphantly won at "the cannon's mouth." In that year the superstitious, hoary-headed primate, William Laud, perished on the scaffold, and the best blood and treasure of the Royalists were lost at the fight on Naseby field.

A.D. 1745, beheld our country resist, for the last time, the claims of the exiled Stuarts, and their popish adherents. All the realm rose against the Pretender, not so much in support of their German sovereign, as of those principles of which he was at once the personification and the protector.

And what events will the year of the Lord 1845 disclose?

It is not for us "to know the times and the seasons, which the Father hath put in his own power;" but if anything of the future may be anticipated from the aspect and complication of passing events, we are safe in predicting that all the elements for good and evil that we have seen struggling for ascendancy during four successive centennial cycles, will during the present year be again in motion. In France and Switzerland, in Germany and Britain, ay in Italy herself, these elements are in fact already in action, and the up-heaving soil threatens successive earthquakes that will prostrate every edifice, and unroot every tree that the Divine Builder has not reared, and that the Heavenly Husbandman has not planted; for it is the infallible testimony of "the faithful and true Witness"—"Every plant which my heavenly Father hath not planted, shall be rooted up."

The *American Mail* has arrived just as we are going to press, and we have therefore only time to record that the news from MEXICO threatens the recurrence of war and violence, and indicates that the utmost forbearance will be necessary amongst the statesmen of the leading powers to prevent collision and conflict.

In Europe, we trust that the dangers of international war are lessened, for the speech of the king of the French, on the opening of the Chambers, breathes a spirit alike favourable to the prosperity of FRANCE, and the repose of surrounding nations.

It is said, that in PRUSSIA, there are such decided indications of dissatisfaction amongst the people, that Frederick William has resolved to redeem the pledge of his royal father, and to give to his country a constitution favourable to popular rights.

Events occurring in the BRITISH ISLES are however those to which we should give "more earnest heed," especially at the present time, as there are combinations of circumstances that demand our vigilant, prayerful attention. The *rubrical controversy*, aided as it has been, by the new position taken by "the leading journal," has aroused the people to a respectful but firm resistance to the commands of their bishops in three dioceses, and has excited in the Corporation of London itself, amongst both of Whigs and Tories, such hostility as may lead even his lordship of London "to walk softly." Scripturally right, but ecclesiastically wrong, the laity must either appeal to the New Testament against the usurpations of those who "lord it over God's heritage," or again yield their necks to the episcopal yoke; and the conduct of the Bishop of Exeter proves that after all the solemn protestations of duty and conscience in the imposition of the surplice, and other rubrical follies, he and his brethren are prepared to relieve its pressure, now that the people show symptoms of determined resistance. Certainly it would be an inconvenient result, were the people to learn that there can be "*a Church Without a Prelate.*"

In the *University of Oxford* an overture is to be made in the convocation, which will meet next month, to make subscription to the Thirty nine-Articles more specific, with a view to shut out Dr. Pusey and his adherents. This will bring both parties into open conflict; and the discussion must serve the cause of truth and liberty whatever be the decision.

IN IRELAND, "The Charitable Bequests Bill" has occasioned a dangerous squabble amongst the popish bishops and clergy. Fourteen prelates, twelve hundred priests, and many of the people, have protested against this measure, and yet the Royal Gazette has announced the appointment of the Commissioners of Charitable Donations and Bequests—five Roman Catholics, four Episcopalians, and one Presbyterian. Of the Roman Catholic members, there are two archbishops and one bishop—Dr. Crolley, of Armagh, Dr. Murray, of Dublin, and Dr. Denvir, of Down and Connor. No such persons as Irish Roman Catholic bishops were known to the laws of Ireland till now. And who are the Episcopalian members of the Board? Dr. Beresford, Archbishop of Armagh! and Dr. Whately, Archbishop of Dublin! So that now the State recognises *two* archbishops in Dublin, and *two* in Armagh! Cyprian, speaking of Novatian, who had got himself consecrated Bishop of Rome in opposition to Cornelius, says, that "There ought to be but *one* bishop in a church at a time, and one judge as the viceregent of Christ. Therefore Novatian was no bishop, since there could not be a second after the first; but he was an *adulterer, and a foreigner, and an ambitious usurper of another man's church, who had been regularly ordained before him.*" We leave "the most reverend archbishops" the joint Commissioners, to determine to which of them these pretty names belong, for, on episcopal principles, they must stick somewhere. But though we smile at these follies, yet let Protestants be vigilant. It is plain that, though McHale thunders and O'Connell declaims, "the Castle" has charms for Popish as well as Protestant bishops, and that Popery will be established in Ireland, and the empire cursed with the monstrous birth of ecclesiastical twins, bound together like the Siamese boys, but without their sympathy, save for the ligament of State favour, which makes them one. Nothing, we fear, will avert this but the most strenuous opposition; and we therefore open the new year with the same exhortation that closed the old:—*Union! union! amongst all those who would escape the plagues and woes of Babylon, and who would avert an act of national apostacy.*

TO CORRESPONDENTS.

The Editor regrets that he has been compelled to defer several important articles, but hopes to insert them in the next. He would also express his thanks to those friends who have encouraged him by promises of their literary contributions and kind influence, to extend the circulation of this periodical.

Cursory Notices of New Publications will be resumed in our next.